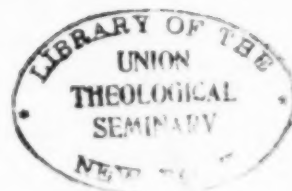


*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*



*EDITORIALS*

Intolerance in American  
Politics



The Significance of the  
"Defense Test"



Fifteen Cents a Copy—July 10, 1924—Four Dollars a Year

JUL 1 4 1924

# Looking over The New Religious Books

*The book of the year for ministers*

## **The Mystery of Preaching**

*By James Black (\$1.75)*

The James Sprunt Lectures for 1924. The author is a brother of Hugh Black, and now occupies the pulpit of St. George's United Free Church, Edinburgh, the pulpit formerly graced by such men as Alexander Whyte, Hugh Black and John Kelman. This book contains eight lectures on such themes as "Today Is Not Yesterday," "The Marks of Good Preaching," "The Smith at His Forge," etc.

*Modern thought and scholarship in relation to religion*

## **Religion in the Thought of Today**

*By Carl S. Patton (\$1.50).*

Dr. Patton here undertakes to prove that the governing ideas in the saddle today "are not a series of disconnected guesses in different realms but the product of an attitude and method that brings results similar and congenial in all fields and that these are, also, most favorable to the Christian religion."

*Mysticism that synthesizes the spiritual and the social*

## **Can We Find God?**

*By Arthur B. Patten (\$1.60).*

Dr. Patten shows that modern mysticism is an attainable Christian experience, and that it is an essential and practical part of our religious life. In contrast to a true mysticism, many current delusions are considered and shown untenable. "You have a field all your own in the field of relating the mystical to the practical," writes Charles Clayton Morrison to Dr. Patten.

*A book that may revolutionize New Testament historical interpretations*

## **St. Paul on Trial**

*By J. Ironside Still (\$2.50).*

Dr. W. Douglas Mackenzie, president Hartford Theological Foundation, calls this recent work "a tour de force in New Testament criticism." Dr. Still's theory, which is well supported, is that the Book of Acts is a brief written by Luke in consultation with Paul and other friends, and intended to be put into the hands of Paul's advocate at the bar of Caesar as an argument for his acquittal.

*Reconciles modern psychology and religious beliefs*

## **Personality and Psychology**

*By John Wright Buckham (\$1.75).*

This new book discusses the reality and responsibility of the individual soul despite the developments of modern psychology which seems to make this conception untenable. Accepting the discoveries in the field of psychology Dr. Buckham vigorously defends the Christian conception of spiritual personality. A guide book for thoughtful men puzzled by the cross currents in the realms of psychology and religion.

*Comparing a dozen other religions with Christianity*

## **The World's Living Religions**

*By Robert Ernest Hume (\$1.75).*

This book aims to lay a foundation on the basis of which a thoughtful reader can reach a real understanding of the essential differences between the extant religions of the world and an adequate knowledge of their origin, literature, history and values. The author holds the chair of the history of religions in Union Theological Seminary.

*The heart of the Christian gospel in a book of addresses*

## **The Imperial Voice**

*By Lynn Harold Hough (\$1.50).*

Eighteen addresses and sermons touching life at many points, and entirely free from parochialism and provincialism. Some of the themes are: "The Battle With Cynicism," "The Making of the American Mind," "Making the World Our City," "The Imperial Voice," "The Friendliness of the Universe," etc.

*Answering questions which are everywhere asked*

## **Five Present-Day Controversies**

*By Charles E. Jefferson (\$1.50).*

In what sense are the Scriptures inspired? Is the Bible a book of science? Is the record of the book of Genesis binding on Christian believers? Is it necessary for Christians to accept the Virgin Birth? Is a definite creed of any further value in the world? Along with these questions, Dr. Jefferson considers also such questions as, Is the Ku Klux Klan a menace or a patriotic protest?

*We pay postage on book orders.*

**The Christian Century Press - Chicago**

*When writing to advertisers please mention The Christian Century.*

Volume

EDITOR  
EDITOR  
WINFR

Entered  
Accepte  
Publish  
Subscri  
Change

THE C  
but for

The M  
Japan

W

such r  
there i  
suffer  
through  
desire  
make  
can th  
cheeri  
how t  
handic  
ence,  
told h  
and h  
lishm  
mank  
oursel  
some  
had b  
tearin  
most  
sort o  
in per  
the d  
cance  
meeti  
them  
Amer  
as a c  
the J  
as un

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLI

CHICAGO, JULY 10, 1924

Number 28

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918. Published Weekly By the Disciples Publication Society 440 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### The News from Japan

WHILE NO AMERICAN should be unduly alarmed by current press reports from Japan—particularly such reports as are being played up by the jingo press—there is no good in blinking the fact that our prestige has suffered a terrible blow in that country. If we wish to go through the century with a chip on our shoulder and a desire to tell the rest of the world where to head in, it can make little difference to us what Japan thinks or does. We can then go ahead yelling, "My country, right or wrong"; cheering when Mr. Doheny explains to the senate committee how the navy department has managed to overcome the handicaps in the Pacific imposed by the Washington conference, and winking knowingly at one another when we are told how our battleships are to cruise by Japan in the autumn and how our plans to turn ourselves into a military establishment overnight are to be demonstrated to the rest of mankind. But if we are not out deliberately to make of ourselves the same sort of swashbuckling nuisances that some other nations, to their grief, have tried to be, then we had better read soberly what is going on in Japan. The tearing down of our embassy flag is not by any means the most disturbing thing that has happened in Japan. That sort of incident is likely to crop out any time and anywhere in periods of national emotion, but it almost never represents the deliberate purpose of a people. Of much more significance are these two events: The action of public mass-meetings in calling upon all Japanese Christians to dissociate themselves from churches and missions having any form of American connection, and the general proclamation of July 1 as a day to be observed annually as a Day of Humiliation by the Japanese public. When the time comes that it is regarded as unpatriotic to touch the helping hand of an altruistic

enterprise, just because that hand has certain inescapable national associations, then there is trouble in the wind. And when a people set out to mark a certain day, as it recurs each year, by impressing upon the imaginations of their children that they have been insulted by another people, that trouble is of no insignificant proportions. There will be a good many Americans who will hardly feel proud that the course of their nation, for whatever cause, has given birth to such a day of direful portent.

### Everest the Unconquered

"WHY DO YOU WANT to scale Mount Everest?" some one asked George Leigh Mallory when he was in America last year. "Because it's there," came the reply. Mallory is dead, and Irvine, the young Oxford graduate who accompanied him on the last desperate attempt of the 1924 expedition, is dead, but Everest still stands with tip inviolate. Almost six miles high, its top cased in everlasting ice, the monarch of the Himalayas looks down imperturbably on the Indian plains from which, for the third time, men went in vain to attempt the summit. Just what happened to Mallory and Irvine is unknown. The final despatches from Colonel Bruce, leader of the expedition, written after he had himself been brought down the mountain suffering from total snow blindness, give no clue. Simply, the two men went forward on the last attempt of the year. They passed beyond sight of their last supporting party. They surely went beyond the record climb of 27,250 feet made two years ago. But they did not come back. After unsuccessfully seeking for two days for any trace, the expedition retreated, knowing its members lost. No human could live two days without shelter and oxygen at that height. There are those who will consider these deaths



a waste of good human stuff. But while men will say, with Mallory, "It's there," and will risk death just to show that there is no barrier from which the human spirit need turn back forever daunted, there is reason to think a bit more proudly of our kind.

### The Close of a Distinguished Ministry

**W**HEN A CONGREGATIONAL COUNCIL met on June 30, at the First Congregational church of Oak Park, Ill., the pastoral ministry of one of the most distinguished men in the denomination came to an end. Dr. William E. Barton had rounded out a quarter of a century in a single church, and thirty-nine years in the gospel ministry. His service to his local church has been a remarkable one. The church has grown in this time from seven hundred members to eighteen hundred, and during the same period six other Congregational churches have come to power in his suburb. One person in ten in Oak Park is a Congregational church member, and the Congregational constituency is of course much larger. His service to his denomination in the Chicago area has been distinguished. Chicago has become the leading Congregational city of the United States with twice as many churches of this communion as Boston and fifty per cent more than New York. It is no accident that has given this eminence to Chicago. It is the result of the labors of a few devoted men, among whom Dr. Barton was a distinguished collaborer. He has been moderator of the association, of the state conference, and of the national council. There is no distinguished honor in the gift of his denomination that has not been his. A tireless pastor, he has also been a Christian scholar, becoming an acknowledged authority on the life of Abraham Lincoln. He retires from the pastorate that he may be the more free for a larger ministry with his pen. His readers need not fear, therefore, that they will be deprived in days to come of the homely wisdom of Safed the Sage.

### Are You a Supralapsarian?

**T**HE UNSUCCESSFUL CANDIDATE for moderator of the Presbyterian general assembly this year felt it necessary to declare that he was not a modernist just because he was running against a fundamentalist. To prove that he was in the very pink of orthodoxy he declared himself to be a supralapsarian. It would be a safe gambling proposition that one could walk into the union ministers' meeting of any large city in America and not find a dozen men that could tell right off what a supralapsarian is, and how he differs from a sublapsarian. The dictionary of religion tells us that a supralapsarian is one who believes God's election of the to-be-saved was completed before the fall of man. One who believes that God delayed the least bit in his selection of the redeemed, or changed his purpose ever so little in the light of circumstances, is a sublapsarian who does not believe as completely in the sovereignty of God as he should. There have been times and circumstances in the past when it really mattered whether one was a supralapsarian or not. One could imagine some minister of the

past, very proud of his orthodoxy but out of a job, who would advertise "position wanted by supralapsarian minister true to the standards," just as now one finds a considerable number of the orthodox advertising for positions and declaring that they are "true to the faith" and "true to the book." The real truth as the man in the pew sees it is that a man might be so low grade in his theology as to be a sublapsarian, but if he has an educational pulpit, a sympathetic parish ministry, a friendly spirit in his church, and if he begets a zeal for God and righteousness, he is a good minister in spite of his theology. The time will doubtless come when the pew will be no more interested in questions of evolution, higher criticism and the second coming than it now is in the doctrine of supralapsarianism.

### Major Parties Offer Their Platforms

**T**HE PLATFORMS OF THE TWO major parties are now offered to the American voters for inspection. In no other country in the world would the platforms of two parties contesting for first place be so nearly alike. The Democratic platform differs, of course, in its note of criticism of the present administration, as is expected of a minority party. In spite of a long-continued campaign on the part of the wets through the metropolitan press, both of the major parties refuse to espouse the cause of the liquor interests. There is no demand in the platforms for the amendment of the Volstead act, but rather a promise to enforce present laws. How well the laws will be enforced now depends upon the choice of a chief executive who believes in them. On the child labor question the Republicans favor an amendment to the federal constitution, while the Democrats pledge themselves to seek action on the part of the state. Both of these parties declare that in the next war the president should draft material resources as well as men. It is worthy of note that a step that a few years ago would have been considered radical is now a part of the declared policy of both parties. Both declare for the World Court, but only the Democrats favor participation in the League of Nations. With regard to the Philippines, the Republicans assert that the time has not yet come for Philippine independence, while the Democrats favor setting these islands free at once. In both platforms there is a generous amount of what the American calls "bunk." High-sounding phrases to catch votes are inserted which no one dreams will be carried out. To realize the extent to which this sort of thing can be true, one has only to read in the light of the party achievements the Republican platform of four years ago. It is true, however, that the political discussions of this year will be less in the field of economic and more in the range of social and spiritual interest.

### Will India Remain Non-Violent?

**I**N ALL THE WORLD there is no more meaningful political struggle in progress than in India. Two masterful personalities, Mahatma Gandhi and Mr. C. R. Das, are there opposing each other for the control of the Indian National Congress, and so for the political leadership of the nationalist movement. Outwardly, to be sure, there is



no break between the two men, and there will probably be none. The prestige of Gandhi is too great to make it wise for any other leader to place himself in a position of public antagonism. Mr. Das, and those who are in sympathy with him, will undoubtedly continue to announce their adhesion to Gandhi's leadership, even though the measures they advocate may be opposed by the mahatma. In this, Indian politics does not differ from politics in other parts of the world. But under the surface, a real and vastly significant fissure is developing. During the time that Mr. Gandhi was in jail, Mr. Das and other non-cooperationists came to the conclusion that the only practical way of securing swaraj (home rule) for India was by entering the legislative councils set up by the British government and there using all possible means of political obstruction in order to bring the present administration to a dead halt. Mr. Gandhi, once more free, has failed to endorse this program, which Mr. Das had well under way. The mahatma sticks by his contention that India is not yet ready for self-government; that the primary immediate need is the acquirement of self-control and self-dependence upon the part of her masses; that when these have been achieved the other aims will follow inevitably; that the best training is still the practice of non-violence and hand-spinning. Legislative obstruction Gandhi clearly regards as violent political action.

### Can India Afford to be Practical?

**W**ESTERNERS SHOULD STUDY this evolving situation in India with great care, for it really represents a clash between the western point of view and that of the east. Mahatma Gandhi has been repeatedly presented to the west as an inspired mystic, of that dreamy, impractical nature that can produce great watchwords but few deeds of permanent value. We have been told again and again that what he says is extremely interesting, but that it cannot be taken seriously because it will not work in this world. What, then, are we to say to the proposals of Mr. Das? Apparently, he takes the western criticism of Mr. Gandhi's non-aggressive course at its face value. Will India never achieve swaraj by merely refraining from action? Does the cult of self-discipline, as expressed in the hand loom, stand for no more in this present age than a fanciful but impossible idea? Does independence, or any other political state, depend not upon what you do to yourself, but upon what you do to the other fellow? Very well, then, says Mr. Das, the course of the patriot is clear. Away with this mysticism! Let us enter the political arena aggressively, and show our overlords how quickly we can bring their plans to an end! This is precisely the sort of program that the westerner can understand without difficulty, because it is the program with which the west is familiar. Its consequences the west also knows, but a sort of a tradition that political freedom and bloodshed are inextricably mingled makes us callous to any human suffering that may be involved. Were it not for the incidental fact that, this time, it is the British empire that is involved, and not only the British empire but the future of Asia, and the policies of Asia's tinted peoples, we would be all out for Das, and ready to sympathize with the difficulties that practical patriots

must be having in dealing with a dreamer like Gandhi. But that incidental fact makes us all pause. Without here trying to suggest what might be the far-flung effects of the absolute triumph of the Das program, we can at least say this: Some premonition of those effects makes most of us hopeful that the Gandhi program will have a longer trial. Should the three hundred millions of India turn "practical" just now, we are all likely to have cause to curse the day that word was invented.

### Once More the Olympics

**U**NCLE SAM IS once more represented at an international congress, not by unofficial observers this time, but by three hundred young men and women who will try to convince the rest of the world that American athletic prowess knows no superiors. First reports from the Olympic meet indicate that the American contestants will rank well toward the top, but there is at least an outside chance that the total number of points to be won by the athletes wearing the starry shield will not equal that of some other countries. Finland seems to be the rival chiefly feared, but competition is cropping up from all quarters these days. The American rugby team carried off the prize in its section of the games, but the contest in soccer football proved a walk-away for the team from Uruguay. American tennis players have a good chance for victory, yet even in that most gruelling of sports the much-advertised free-swinging Nordic young woman does not seem able seriously to challenge the superiority of the temperamental Latin Lenglen. All in all, these Olympic contests provide probably the most popular and successful essays towards a new international understanding. It should not be much longer before all nations are allowed to enter the competition. The man who drives himself through 3,000 meters to victory cannot be an outcast to many of us, as we regard him bursting across the finish line in exhaustion, no matter what his color or tongue. He is an ambassador of international admiration, and we need more such.

### In the Name of the Prophet, Figs!

**O**N JULY 5 the Federal Council of Churches released for publication a two-page mimeograph statement that many church members have been long awaiting. "The war system of the nations is the outstanding evil of present-day civilization," this pronouncement began. "It is the most ominous anti-Christian phase of modern life. The time has come when the churches in this and in every land should mobilize in full force for a determined crusade to outlaw war and banish it from the world." A good start, surely, even if it was not to be given to the public until the eagle-screaming of the glorious Fourth was past. The statement proceeds in similar vein, calling war every blistering name to be found in a fairly complete thesaurus, and reaching its climax in the declaration that the churches must do something, "promptly, unitedly, energetically" that is "practical, concrete, systematic, constructive." But what? The council offers two suggestions: let there be a commission of international good will in every denomination, and let each

denomination—no, we will quote verbatim lest it be thought we are misrepresenting—"each denomination adopt ringing resolutions on the abolition of war and the establishment of permanent peace." Ringing resolutions! What, in the name of history, have the denominations been doing for six months but adopting ringing resolutions? There is scarcely a denomination of any importance in the country but is now on record with some sort of a ring, and many of them full-toned and portentous. The thing to call upon the churches to do now is not to adopt more resolutions, but to do something about those already adopted. Specifically, what are they going to do about Mobilization Day? What are they going to do about securing American adhesion to the plans for the outlawry of war and the strengthening of the world court that they have approved? What are they going to do about the present provocative immigration policy? What are they going to do about that proposed world congress of religions? Ringing resolutions!

## Tolerance

WHILE WE WRITE the Democratic convention is still struggling with the problem of nominating a candidate for the presidency. The close and bitter fight on the Klan has resulted in the adoption, by a very narrow margin, of a purely conventional and platitudinous paragraph in favor of religious liberty and toleration and the rejection of one denouncing the Klan by name. We are no friends of the Klan. It is everywhere unnecessary, and has frequently been a divisive and disturbing factor in the communities in which it has operated. While it has gained the adherence of many good citizens in certain sections by support of the enforcement of certain laws, we agree with former Emperor Simmons that, as he said in his testimony before the congressional investigating committee, "there is no room in the United States for any organization organized for such a purpose"—especially a secret and hooded company whose loose organization enables it to escape corporate responsibility and whose policy of disguise and anonymity renders its members free from individual responsibility.

The issue that has been raised in the name of tolerance over the Klan in the convention, however, is a wholly false one, we judge, cleverly designed and promoted as a back-fire to offset in advance the opposition to the candidacy of Governor Smith on the ground that he is a Catholic. The Klan itself is not a legitimate issue in a presidential election and denunciation of it is no legitimate plank in a national platform unless the incoming administration proposes to do something about it. But tolerance is a word dear to American hearts, and religious intolerance needs only to be named to stand condemned by every tradition and canon of true Americanism. Still, does the denunciation of intolerance, even if it were coupled with specific disapproval of a secret organization which has capitalized religious and racial prejudice, adequately clear the way for the nomination of a Catholic for the presidency?

Our aversion to intolerance is based upon the fact that the word connotes a denial to the individual of the right to worship God according to the dictates of his own conscience, or a denial of equal rights before the law, or the establishment of a religious qualification for the holding of public office.

If anyone has brought forward any such intolerant proposal, we have not heard of it. No one, so far as we know, has suggested that a Catholic should be legally debarred from the presidency. Any native born citizen of proper age can be president if he can get elected, and we are not aware of any effort to alter that constitutional arrangement. But not every person who is constitutionally qualified is fit for the office. Is it religious intolerance to oppose the election of a man to the presidency on the ground that he is a Catholic? Even the klansmen, as Professor Mecklin says in his excellent book, "reiterate that they are not opposed to Catholicism as a religion. They acknowledge freely the right of the Catholic to worship God according to the dictates of his own conscience. Their objection is that, for Catholics, the last word is spoken by the infallible head of a vast theocratic autocracy, the pope." Are there any reasons why a good and tolerant American should not desire to see a Catholic at the head of our government?

The decision will hinge largely upon the question whether that "last word" which is spoken by the supreme Catholic authority has reference solely to religious matters, or whether it may not also have to do with matters which we consider within the proper field of governmental action. It is true that the Catholic Bishop Spaulding said some years ago, speaking of the Apostolic Delegate Satolli, that "his authority is ecclesiastical merely and concerns Catholics not as citizens but as members of the church." And again: "Our obedience to the pope is confined to the domain of religious faith, morals, and discipline; and since the state claims no jurisdiction over such matters, there can be no question of conflict." It requires however the most absurd ignorance of history, or the most reckless disregard of it, to assert the impossibility of such an overlapping of the areas of control claimed by church and state, and the church has always asserted its right to define the frontiers between the two. The one doctrine the acceptance of which is most imperatively demanded of every Catholic is that of the infallibility of the pope. Consider, then, the words of Pope Pius IX, in the Syllabus of Errors issued December 8, 1864, and never subsequently altered or denied by any competent authority:

"It is an error to assert that every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." Here is a denial of the principle of tolerance by those who are now protesting in the name of tolerance against raising the issue of religion in an election.

"It is an error to assert that the church has not the power of availing herself of force or any direct or indirect temporal power." The line between religious and political authority seems to grow very faint here.

"It is an error to assert that the church has not the innate and legitimate right of acquisition and possession." This takes the matter of titles to property entirely out of civil control and claims for the church a right which no other corporation possesses, that of holding property without reference to the law.

"It is an error to assert that ecclesiastical courts for temporal causes, of the clergy, whether civil or criminal, ought to be abolished." The clergy then should not be amenable to the laws of the land or subject to its courts, even in criminal cases.

"It is an error to assert that, in the case of conflicting laws between the two powers, the civil law ought to prevail." The possibility of conflict is recognized and the superiority of ecclesiastical law is asserted.

"It is an error to assert that popular schools should be freed from all ecclesiastical authority, government and interference and should be fully subject to the civil and political power." What becomes of our public schools on this basis?

"It is an error to assert that the church ought to be separated from the state and the state from the church." But the constitution of the United States does assert it, nevertheless, and the Democratic anti-Klan plank reasserts it.

"It is an error to assert that it is allowable to refuse obedience to legitimate princes, and even to rise in insurrection against them." How else did the United States come into existence as an independent nation? This denies the legitimacy of every republican government in the world.

"It is an error to assert that a merely civil contract may, among Christians, constitute a true marriage, or that the contract is not null if the sacrament is excluded. It is an error to assert that matrimonial causes and espousals belong to civil jurisdiction." Here the church denies to the state a jurisdiction over domestic relations which every modern state asserts.

"It is an error to assert that in the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the state, to the exclusion of all other modes of worship." The supreme and infallible Catholic authority clearly proclaims that all other forms of religion should be excluded.

These propositions are the very quintessence of intolerance. It is true that liberal and enlightened American Catholics do not speak with this voice. They have advocated tolerance. In no other way could they themselves enjoy it. De Tocqueville, writing eighty-nine years ago, said that because the Catholics in America are in the minority and are generally poor they are favorable to freedom and tolerance, because only so can they be assured of tolerance for themselves. "These two causes induce them unconsciously to adopt political principles which they would perhaps support with less zeal if they were rich and preponderant"—as they now are.

The history of American Catholicism shows plenty of patriots. That they have had their proportion of "zealous citizens," to use De Tocqueville's phrase, is beyond question. Though they have been augmented by throngs of immigrants, many of whom have been encouraged by the priests to retain their separateness and their European languages so that they might be kept from Americanizing and Protestantizing influences, still the Catholics have made a great contribution to American life. A spirit like Cardinal Gibbons could ill be spared from our roll of American citizens. By his side as a liberal and truly American Catholic stood Keane, rector of the Catholic University at Washington. But when Keane was removed from office by Pope Leo XIII in 1896 because of this very attitude, the great Archbishop Ireland approved the act and declared that any Catholic who did not do so was a rebel against church and pope. The Catholic hierarchy in America is less distinctly American and more ultramontane than it was thirty years ago.

The sincerity of the patriotism of American Catholics ought not to be called in question. Thousands of them have served their country with the utmost devotion. Where no conflict exists between the authority of church and state, there is no reason why they should not do so. In spite of the utterance of Pius IX quoted above and the approval of those principles by subsequent popes, it has been the policy of the church to avoid conflicts. It has been a purely opportunist policy which cannot reconcile itself simultaneously with the demands of the papacy, supported by the decree of infallibility, and the demands of the civil government, supported by the requirements of good citizenship. Dean Inge puts it rather sharply when, speaking for England, he says: "No Catholic is more than conditionally a patriot." We would not like to phrase it so cuttingly.

What, then, does tolerance mean in a country like this? It means different things for different people. For Catholics, on the basis of the words of their highest authority, tolerance can be no more than a policy of expediency regulating their attitude toward rebel sects which have no right to exist at all. For Protestants, it is a structural principle of civil society, guaranteeing to every man the right to form his own religious opinions and to make his own mistakes. It is not stirring up religious prejudice but merely interpreting the plain facts of history to say that Catholicism is fundamentally and constitutionally intolerant. Protestant tolerance and true American tolerance require that even the intolerant should be tolerated, but not necessarily that the intolerant should be placed at the head of the government.

## The Significance of the "Defense Test"

THE NATION IS BEING CONFRONTED with a new phase of the militaristic spirit in official quarters in the preparations now proceeding for the observance of Mobilization Day on September 12. Hitherto the days set apart by common custom and governmental direction have been in celebration of events and causes connected with constructive national interests—the anniversaries of notable men, the commemoration of the beginnings of the republic, the remembrance of its patriotic dead, and the wisdom and duty of gratitude for the blessings received as a people. Now, however, there is announcement of a plan to add to this time-honored and commendable list an entirely new occasion, the day of the "Defense Test," or, as it is more generally described, Mobilization Day. The date is fixed in honor of General Pershing, whose retirement is to take place at that time, and in remembrance of the American victory at St. Mihiel. But it is distinctly affirmed that it is hoped this is to be the beginning of an annual event, the calling out of the military forces, the regulars, the national guard and the reserve force, with the implication that all patriotic citizens are thus summoned to an exhibition of the war strength of the nation, and the study of necessary behavior in the emergency of war.

Such a sweeping and astonishing maneuver was never undertaken before, nor has it ever been contemplated in the history of the republic. The constitution declares that one of the functions of the government shall be to provide for



the common defense, though no mention is made of the means to be employed. The United States has always maintained a military and naval force of reasonable strength, though never of size commensurate with the desires of the men of the general staff. It is natural that those who devote their lives to the profession of arms should be eager for the development of that department of the nation's equipment, and sensitive to what they regard as the weaknesses of the American war program. They have on their side the traditions and armaments of European nations, which have been trained in the schools of Frederick the Great and Napoleon, to whom war was the chief business of self-respecting peoples, and peace the rather inglorious interval between the nobler periods of conflict.

The American people have been of another mind. Peace is better than war for every reason. All the traditions and inclinations of our people have been pacific. We have never believed in a large army or navy, and for that reason we have never been interested to vote the funds for a huge establishment, nor have our young men been much interested to enlist in any sort of a standing army. They have much more important things to do. When war has come it has always been unwelcome and has always taken us by surprise. It is to our credit that this is the case. At such times there has been no lack of response to the nation's appeal for man power. To be sure, there has been loss of time and of effort as compared with a people who made war a business and kept its citizenry trained to arms. But in spite of this fact, the gain has been enormous, and when the need was evident, the enthusiasm, intrepidity, initiative and quick adjustment of the untrained American to the emergency has far more than compensated for his lack of military training.

We have thus developed the arts and the ideals of peace. The spirit of good will has grown apace under the leadership of American commercial, educational and religious relationships around the world. The world war interrupted this movement for a time, and quite discouraged many of our people as to the possibility of the warless world of which we had been talking. But this is only a temporary and partial relapse. The war taught us many things, chief among which is the fact that military establishments are never a protection against war, but the chief provocative and cause of it.

It was not strange that under the impulse of the war a National Defense Act was passed by congress in 1920. In that act a far-reaching extension of the nation's military strength was planned. A portion of that measure read as follows:

The organized peace establishment including the regular army, the national guard and the organized reserves, shall include all those divisions and other military organizations necessary to form the basis for a complete and immediate mobilization for the national defense in the event of a national emergency declared by congress. The army shall at all times be organized so far as practicable into brigades, divisions and army corps, and whenever the president may deem it expedient, into armies. For purposes of administration, training and tactical control, the continental area of the United States shall be divided on a basis of military population into corps areas. Each corps area shall contain at least one division of the national guard, the organized reserves, and such other troops as the President may direct.

The act further provides that it shall be the duty of the war department

To prepare plans for national defense and the use of the military forces for that purpose, both separately and in conjunction with the naval forces, and for the mobilization of the manhood of the nation and its material resources in an emergency.

These are steps never before contemplated in the national program, and they were directly due to the alarm created by the war, and stimulated by the military group in the wholly natural zeal for their profession and their interest in the war game. But the world, and particularly the American people, is not going that way. That is the blind alley of militarism down which the nations have been carrying their wealth and their manhood for a period far too long to justify continuance of the futility. The voice of the churches is united in the interest of peace, and against all plans for the practice of war or preparation for it. This voice is increasingly the voice of the nation, and especially that of the youth of the nation. That is the reason why the military units in the colleges are small and difficult to maintain, and it is the reason why, in spite of the tremendous propaganda in favor of the summer soldier camps—propaganda through literature, moving pictures, and even postal cancellation stamps—the successful camps are few, and universal military training, so eloquently urged and confidently predicted at the close of the war, is not even discussed today.

The secretary of war attempted in these columns last week to explain the "Defense Test" as merely the following out of the national policy involved in the constitution and the National Defense Act of 1920, and states that the appeal to the President to abandon a plan so obnoxious to the ethical and religious sentiments of a large and growing portion of the people would constitute a denial of the fundamental laws of the nation. This we wholly fail to understand. The constitution provides no method for the common defense, but leaves it to congress. The law of 1920 provides for the organization of an army with its several sections, and empowers the war department to prepare plans for the mobilization of such forces in case of an emergency. But even this surprising and unprecedented expansion of the war program never contemplated so universal and thoroughgoing a mustering of the citizenry of the United States as it proposed in the arrangements for Mobilization Day.

The device is defended as a peace measure, and not an actual step toward war. This is doubtless the ultimate idea of its promoters. But the entire procedure is contrary to the ideals and the progress of the nation for the century past. It asks the American people to contemplate for one day at least the spectacle of an armed and militant republic, which is the last of the visions that Christian America cares to behold. It puts before every man and boy the duty of response to a military mandate, and the assumption, for the time, of the role of a soldier.

It is the claim of the military group that we are likely at any moment to be faced with the necessity of a war of defense. That is the pet nightmare of the alarmist. We do not even need the words of Secretary Hughes, that the nation was never in less peril of war than today, to reduce to absurdity the fantastic menaces of the jingo press. We

are not unaware that war may come. But we are well assured that if it should, in any proximate time, it will be of our own making, and largely the result of just such war demonstrations as that to which we are being conducted under the semblance of a "Defense Test." Every line of warlike talk in the columns of American journals is repeated by the press of other lands east and west with the understanding that it represents the real spirit of the United States. A Mobilization Day exhibit would be as provocative of fear and suspicion beyond the seas as were the annual spring and autumn maneuvers of the German army to the watchful observers among the neighboring states.

The Christian people of the United States have no mind to be disrespectful to the laws of the land. They are too much committed to the task of law observance to make any such mistake. But they know that they are not obligated to any law of military service in times of peace, and many of them are convinced that no government is justified in involving them in war on any pretext. The talk of national defense in the case of a land and people like our own is easy but unconvincing. Defense has always been the pretext under which wars are carried on. There is scarcely a conflict in history that could not be explained as an act of self-defense. Germany is not the first of the nations to plead defense as justification for the opening of hostilities. All the military party of any land desires is the assurance that, however much the people deplore and detest war, they will come to the aid of the government that happens to be in power in case "defense" should become necessary. It is always possible to contrive a plausible plea of victimization by aggression.

We have a war department which is charged with responsibility for proper action in case of real peril. It has charge of a small but valuable force for use in crises such as occasionally rise in communities where calamities or violence are encountered. A police force, such as our army really is, proves its value on occasion. But does the chief of police demand that the entire citizenship turn out and drill, in preparation for "an emergency"? No public spirited citizen would refuse to assist as best he could in case of a conflagration. But he does not mobilize with the fire department on some public field day.

The nation is deeply sensible of the part which the American soldier played in the world war and of Gen. Pershing's notable share in that tragic event. But we know more than we did in 1917 regarding the real causes of that war. We are not so confident as we were then as to its great objectives and, most of all, we are not wholly sure of what we and the rest of the world have gained by its heroism and sacrifice. For that reason we are less likely than in the past to be thrilled by the pomp and circumstance, the trappings and the millinery of the soldier life, and less than ever by the belief that he will play a very conspicuous part in the future. And we share the feeling of a great company of loyal citizens, both within and outside of the churches, that the honored name of General Pershing ought not to be associated, as the last act of official recognition, with an event which can have only a sinister meaning in the thought of a considerable proportion of the people, and if perpetuated, as is the plan of its promoters, the occasion of increasing irritation and disapproval in the future. When it comes

to calling such protests as this illegal, as Mr. Weeks tries to do, we are more than ever convinced that the peril of the militarizing of our country is a real one. Mobilization Day, as proposed, cannot but be obnoxious to a large portion of our public.

## Patterns and the Steam Roller

### A Parable of Safed the Sage

I HAVE A FRIEND who owneth a Car, and he took me for a Drive. And we Passed by and beheld an Establishment where was a Steam Roller working in the Yard upon a Road that was already laid and completed. And I said unto him, Tarry, I pray thee, until I see whether I can learn something. And he halted his Chariot, and I gat me out. And I inquired, and this was what I learned.

The place was one wherein they manufactured things out of Terra-Cotta, even Corner-stones of buildings, and rows of sloping stones for the Bottom Row, and Stones to lay in around Windows, and Cornices and other such like Large Pieces. And these they made in Moulds of Plank, with Patterns of some Composition. And these Moulds were Very Useful, and Expensive; for they had to be wrought by Careful Measurement, and decorated by Skilled Artists. Therefore did the Factory preserve them Carefully, lest Peradventure they be called upon to Fill other orders. And there were in the Yard about an half acre of the Wooden Flasks containing these Patterns. And some of them were Old and Weather Beaten, for it had been long since they had been used. But others were new, or had been lately used.

And I inquired of a man who belonged unto the Establishment, and he said:

It is important that we Preserve our Patterns just as long as we can fill any Orders from them; for they are Expensive. But it is very easy to Fill up our Section of this Hemisphere with Patterns that are of No Earthly Use. Therefore have we hired this Steam Roller. And we have set aside this Drive Way, and Have cast into it Many Thousands of these Old Patterns, and we are Grinding them up. And peradventure we shall use the material again. If not, it shall not cumber up our Back Yard so that we have no room to do our Business.

And I said unto him, Now I know what is the matter with some good men. They know the Value of Well Wrought Patterns, and I would that all men knew it. For these Patterns that we call Habits are Expensive to Form, and they involve the Peril of Experiment and the Risk of Fragility; but some of them cease to be of Permanent Value in the Filling of Current Orders.

And I related this to some friends, and they said: The Steam Roller is rather Violent as an Educational Adjunct.

And I said, For some cases, gentler means would suffice. But I know men whose Yards are Littered and Cumbered and Piled High so that they Topple with Habits that ought to have been discarded Long Ago. And what they contain is nothing better than Material for the Formation of New Patterns. And for them there is to come a day when the Lord will call out his Benevolent Steam Roller, and there will be a Better World when it hath done its work.

# Our Pagan Fallacy of Exploitation

By Ross I. Finney

A CENTURY OR MORE AGO certain English statesmen asserted that the prosperity of any society depends upon an abundant supply of ignorant poor to do the hard, unskilled work cheaply. The idea seemed to hinge upon the ability of a nation to put goods on the competitive markets of the world at a cheap price. The assumptions were, first, that cheap goods depended upon cheap labor; second, that poverty is the only incentive that will induce men to do such work; and, third, that ignorance is the only tether that will hold them in the field of unskilled labor. These assumptions still remain. They underlie our modern industrial system. The industries are definitely regarded as ends, and the labor supply as means thereto. Labor is accordingly treated as any other commodity entering into production, and an abundant supply of cheap labor is regarded as the thing most desired in industry. As a result, at least two-fifths of our adult workers receive wages inadequate to the barest physical maintenance of families. Moreover, abuses like child and woman labor, preventable accidents and diseases, contract prison labor, and so forth, are common. These things are regarded as regrettable, but unavoidable; and therefore justified by the ends. The belief seems to be impregnable that our industrial system simply would not work if this situation were reversed, and the needs of the workers made a first charge upon our industries.

## PRESUPPOSITIONS

But let us look the implications of this old English theory squarely in the face. Requisite to the prosperity of any society, the theory ran, is an abundant supply of ignorant poor. But what did these statesmen mean by society? Evidently not the majority of the people, for in this so-called prosperous society the masses were, in the terms of the theory itself, to be very definitely unprosperous. Clearly, by a prosperous society they meant a society in which only a small minority are really prosperous. In plain English, the theory meant that in order for a small minority of any society to be prosperous it is necessary that a considerable majority suffer hopeless ignorance, poverty, and the miseries attendant thereupon. In still other words, the best society possible is one in which only a minority have any hope at all of living satisfying lives; and in order for them to do so it is necessary that the majority serve only as means to that end, without any possibility of expectation that their own lot should be prosperous, happy or satisfying. And that is what we still believe, however cleverly we may humbug ourselves nowadays with our platitudes about liberty, opportunity and brotherhood. We still believe that only the few can be ends in themselves, while the great majority must serve as means only. At any rate, that is the way our present industrial society is organized; and we have no faith that any other arrangement is possible.

Then why flatter ourselves that we have a Christian, democratic society? Jesus would have said that the industries were made for man, not man for the industries.

882

Democracy teaches that every individual has a right to be treated as an end in himself. But based upon these principles is precisely what our civilization is not. Labor is a commodity; and the priests of the present order argue that it cannot be otherwise, due to the force of economic law.

Let us open our eyes to the dilemma. We shall either have to admit that a real Christian, democratic society is impossible; or else we shall have to revise the assumptions underlying our industrial and social order. Why believe with the Sunday lobe of our brains that our society is just and Christian, and with the Monday lobe that our system would collapse if we tried to make it Christian and just? Let us no longer blind ourselves to the plain facts of our industrial life with a congeries of pious cant. If pagan we must be, then let us go the limit, and revert with honest minds to the pagan doctrines of Bernhardt and Nietzsche. But if we are to persist in professing the doctrines of Jesus and democracy, then let us make a serious effort to Christianize our social order, and make the welfare of the masses a first charge upon industry.

## THE CRUELTY OF CUPIDITY

It really is amazing what men will do to compel other men to work for them for less than the product of their labor. There seems to be no limit to the cruelty to which men will let their cupidity lead them. In all ages armies have pillaged with utterly merciless atrocity. In all ages slaves have been torn from their families and their native lands without a vestige of human feeling. The lash is the symbol of slavery, and not infrequently have slaves been flogged to death. And now that slavery has gone, almost unbelievable abuses continue to arise from men's desire for cheap labor. A century ago in England women worked naked in mines, pulling coal trucks like mules, and orphans were virtually enslaved in the textile mills under conditions that resulted in a very high death rate among them. It is but little more than a decade since we heard stories about Congo Negroes having their hands chopped off as a penalty for bringing too little rubber to the coast. And only this year the atrocities of the southern convict camps have had a public airing.

To get cheap labor American corporations, in connivance with transportation companies, comb Europe for immigrants, utterly without regard for the resulting menace to American institutions. The twelve-hour day long persisted in the steel industry in defiance of the protest of the whole country under the spokesmanship of the churches. Women and children are sweated whenever the law relaxes its vigilance, and girls are employed on terms that almost force them into prostitution. Legree is a rather usual human type; his kind can be found in every community. Men will work their fellow creatures literally to death, if they can get the chance to do so, and apparently without compunctions of conscience if only the practice is grooved in custom and varnished with a justifying theory.



As a matter of fact, the race is not without experience already that offers encouragement for a new cooperative social policy. For history teaches the folly of exploitation if it teaches anything. The militarism of the ancient empires, Assyria and Rome, was based on the assumption that a nation could prosper by exploiting other nations. But it is now pretty generally recognized that that policy was a chief cause of their downfall. The nation that taketh up the sword shall perish by the sword. Another cause for the disintegration of Roman society was the fact that she filled her communities with slaves, thus degrading her laboring population. Eighteenth century France and nineteenth century Russia are modern examples of what happens to the ruling classes when they exploit and degrade the masses. The agricultural, industrial and educational backwardness of our own south is the obvious consequence of Negro exploitation.

From such facts as these it may safely be inferred that the exploitation of labor under our modern industrial régime is the rotten apple in the barrel. Unless it is removed it will eventually destroy our whole system, and its masters with it; and posterity will read another historic instance of the fact that exploitation exploits none so mercilessly in the long run as the exploiters themselves. Only by uplifting the classes below it can a privileged class preserve for itself a permanent place upon the earth. The class that seeketh its own life shall lose it!

#### SELF-REALIZATION AND EFFICIENCY

As a general principle it ought to be recognizable by anybody that the way to get the most out of any normal person is by giving him a chance to make the very most of himself. People function most effectively as means for others when they are functioning most satisfyingly as ends for themselves. The highest social efficiency is the result of the most complete self-realization. Any man can see that clearly enough in his own case. He knows perfectly well that he can render the largest service to society only after he has had an opportunity to make the most of himself, and only as he is given an opportunity to get the most out of his work and status. Most normal parents can see that in the case of their own children. Who would admit that he was robbing society by giving his children the best available opportunity for self equipment and subsequent self expression? Some men—not all—are able to apply the same principle to horses, wives and subordinates. But the principle has never been applied to the whole laboring class as such. And that is one of the chief causes for the unrest and inefficiency of our laboring class.

#### INCREASING PRODUCTION

Pursuant to this principle, it follows that the surest way to increase the productivity of modern industry is by increasing the technical training of the laboring classes. The productive efficiency of Richard Roe or Avon Schinon-ski is not very great so long as he puts nothing but muscle and time into his work. If he were given vocational education and technical training, so that he could put science, technique and skill into his work, he might produce very much more than he does as a mere unskilled laborer. The productive capacity of American industry might be in-

definitely increased by increasing the supply of technically trained workers. The way to get the greatest quantity of production per man is to make laborers as skilled as possible.

The second way to increase the productive efficiency of labor is to make unskilled labor expensive. Then machines will have to be invented to do the work that was formerly unskilled drudgery. So long as drudges are plenty and cheap ditches will be dug with spades; but when the price of spade work becomes prohibitive, ditch-digging machines will be put on the job, whereupon ditches will cost less labor than before. Machines increase per capita production; high labor cost is one of the necessities that mother the invention of machines. Hence it follows that to raise the standard of living of the workers may actually *cheapen* the product per unit. This has often happened. Cheap labor is by no means always the cheapest! Other things being equal, it is highly probable that the higher the standard of living of the laboring class the more cheaply they will produce.

#### IMPROVING INCENTIVES

There is a third way to increase the productive efficiency of labor, and that is by improving their incentives. Slaves turn off as little work as possible. So do wage earners if they feel that the dice are loaded against them so far as sharing in the products is concerned. Exploitation is already, to a very conspicuous degree, destroying the motives of labor, so that laborers notoriously, as a matter of policy, soldier on the job. The laboring class is treated as mere means, and they know it. Naturally they protest; and their protest is becoming class conscious and hence prevalent. Our industrial system is becoming increasingly inefficient precisely because it stifles, represses and disappoints individual initiative on the part of an increasing percentage of its workers. And let us be warned that, until the abuse is rectified, the protest will grow worse instead of better. Already it has slowed down production; eventually it may wreck our system.

#### APATHY OF THE COG

But an unsatisfactory pay check is not the only motive killer in modern industry. In many of the jobs of large scale industry there is very little chance for one's work to be "a work of love and art." The worker does his trick, but he never sees the finished product nor hears the approval of the consumer; nor has he any voice in the management of the industry, and often his status carries a social stigma. Let the reader inspect his own mind. How much of the satisfaction of his own work arises from the fact that he loves his work for its own sake, that he secures some tangible recognition of his skill and efficiency from his associates, that his work carries a certain social dignity, and that he has some liberty and self direction in the performance of it? What would life be worth if these satisfactions were absent? But modern, large scale, power-machine industry regiments an increasing army of workers who are nothing more than mere cogs in the industrial machine, and to whom the satisfactions just mentioned are conspicuous by their absence.

The increased peace and prosperity of industry is not the only beneficial result that would accrue to society as a whole from raising the living standards of the laboring

class. Another result, beneficial to all, would be to stimulate the markets. A certain retail merchant, manager of a large department store in one of our middle-sized cities, argues that it is a good thing for his business for labor to receive high wages. When the laboring class receive high wages they buy more goods, he says. He further contends that it is also a good thing for the jobbers. That argument does not seem too hard to follow. Perhaps most readers would concede that bankers, professional men, and others rendering personal service, would share also in the benefit. When it comes to manufacturers, the shoe of our current assumptions begins to pinch a little. Perhaps there are certain classes of manufacturers that might get their money back; as, e.g., manufacturers of ice cream, cheap automobiles and silk shirts—provided the whole laboring class gets high wages. But the reader's untutored imagination will not be prodded too far along this unfamiliar line of reasoning. However, the retail merchant was obviously right, so far as his own business was concerned, but his suggestion is disconcerting, because it is so difficult to find a good stopping place.

#### OUR "ACRES OF DIAMONDS"

The plain truth is that the goods and services which the poor go without constitute our greatest potential market. Business men shout themselves hoarse with expensive advertising in order to get the public to buy more goods. But how can people buy what they cannot afford? A cooperative move on the part of business men to enable the poor to afford the things they need would get better results. Much is said about the markets of the world, and the importance to American business of developing them. The potential market right at home that is quashed by low wages is a veritable "acre of diamonds" which American business is running away from. That market would respond much more quickly than any foreign market to a little rational, cooperative development. Our blind spot falls on that market, however, because, in the profits philosophy with which we are drugged, cheap labor is regarded as the ultimate desideratum. We seldom give evidence of farsightedness in a matter of this kind.

#### THE EDUCATIONAL FACTOR

But not yet has the story all been told. A higher standard of living and a better status for the masses include provision for their education, and that is absolutely necessary to the success of democracy. If we are to solve the problems of democracy we must send all (or nearly all) of our young people through high schools, in the curriculums of which are at least four years of history and social science. An ignorant, and hence easily exploited, citizenry is a fertile field for the seeds of radicalism; but by this sort of popular education radicalism can be headed off, provided it is nearly enough universal. The only question is whether this sort of education will be headed off by reactionary conservatism. If we continue our blind system of labor exploitation, involving, as it does, limited educational opportunities for the masses, then democracy will be pretty sure to wreck on the rocks of radical socialism. But if we reverse front, and adopt a social and economic policy that will make the laboring classes sufficiently prosperous to send their children through high school, then

democracy in America will have a fair chance to work out those problems which today so disturb the understanding.

#### WAGES AND THE BIRTHRATE

Finally, there is another standpoint, more important in the long run than any of the others, from which the welfare of society as a whole depends upon the welfare of the masses at the bottom. That is the standpoint of the birthrate and its social effects. With a low standard of living goes a high birthrate, and conversely. Two consequences follow. First, the lower strata of society are outbreeding the higher. On the assumption that the higher strata contains the better brains on the average—a safe assumption, provided it is not overworked—the final result is the deterioration of the racial stock. The average gradually goes down. Given sufficient time and such a tendency would seriously jeopardize democratic civilization, to say the very least. The other, and more important, effect is the menace of overpopulation. For a century it has been customary to pooh-pooh the "Malthusian bugbears" of poverty, pestilence, famine and war due to overpopulation. But that short-sighted optimism is passing away. There is now a growing literature which points out that the time is close at hand when the whole world will feel the stress of more folks than food. Professor East's "Mankind at the Crossroads" is a conspicuous example. Europe is up against it now; and that was one of the most fundamental causes of the war. The remedy is a higher standard of living for the underlying masses of mankind. Then their birthrate will decline. This is the most ultimate and fundamental of all reforms. But it means a social policy the exact opposite of exploitation.

#### A NEW KIND OF LABORER

We have reached a new stage in the world's history. Modern civilization has produced a new industrial and social regime. It is a regime of machines, applied science and democratic cooperation. To correspond thereto we must evolve something else that the world has never seen before. That new thing is a new kind of a laboring class, technically trained, liberally enlightened, highly cultured, free thinking and independently prosperous. Not otherwise will the new regime work with permanent success and produce with unhindered efficiency. The makers of public opinion must rise to that insight. The penalty of failure to do so will be increasing economic waste, industrial friction, class war, the general retardation of industry, the partial or perhaps complete breakdown of democratic government, overpopulation with its attendant miseries, and, as a result of all the rest, international wars.

But there are grounds for hope. The laboring class in America is on a better footing than in almost any other country in the world—due more to our vast new resources than to our social assumptions, however. Moreover, there is a strong movement here for the betterment of the masses, and some of our leading captains of industry are definitely allied with that movement—much to the dismay of those who are hypocritically trying to identify reactionary exploitation with simon pure Americanism. The church and school are awakening to their responsibilities. So let us reaffirm our faith that democracy and Christianity will work!

# John Woolman and the Gospel

By Andrew Gillies

JOHN WOOLMAN WAS the John the Baptist of the social gospel. He was the forerunner, in a very real sense, of that modern religious movement which has as its objective the building of a more Christian civilization. He blazed trails which, after almost two centuries, have become neither public highways nor well-worn paths. In intensity of social passion and clarity of social vision he has never yet been surpassed. Consequently his life and work have positive value today. "Students of religion, of philosophy, and of social science may alike find in him inspiration and aid."

He was a true mystic, if ever there was one. He held constant commerce with God. His recorded waitings in patient silence until the Holy Spirit should furnish authority for his public utterances are among the most exquisitely poignant passages in his journal, and the simple statements of his prolonged wrestlings for divine guidance in all his affairs still the questions of the analytical psychologist. In fact, he lived out his whole life in that spiritual solitude in which Frederic W. Robertson found himself a century later, and of which that incomparable preacher said, "I am not afraid to be alone in the majesty of a darkness which His presence peoples with a crowd."

And it was this mystical experience, with its abiding contact with reality, which gave to John Woolman's social passion its cumulative intensity and to his social vision its amazing comprehensiveness. All that he thought and did had their roots in "the solitary adventures of his soul." He received his real credentials not from any ecclesiastical organization, but direct from the infinite. Therefore he could not keep silence. The "word became in his heart as a burning fire shut up in his bones, until he was weary of forbearing and could not stay."

## THE SLAVERY ISSUE

In 1760 he went to the yearly meeting at Newport. There he was again brought face to face with the outstanding social iniquity of his time and made the following entry in his journal: "Understanding that a large number of slaves had been imported from Africa into this town and were then on sale by a member of our society, my appetite failed, and I grew outwardly weak, and had a feeling of the condition of Habakkuk, as thus expressed, 'When I heard, my belly trembled, my lips quivered, I trembled in myself, that I might rest in the day of trouble.'"

That is the way all social injustices affected him. The wrongs done the ignorant, the weak, and the helpless literally made him sick. He carried the woes of mankind in his heart as the ordinary man carries the sufferings of his children. And that sympathy led to the complete identification of himself with the oppressed. Long before Dan Crawford wrote "Thinking Black," this simple hearted eighteenth century Quaker learned both to think and feel in terms of the experience of "the forgotten man." Long before either Walter Wyckoff or Cornelia Stratton Parker ever dreamed of working and living with the laboring class

in order to get their point of view, he went through a good part of the south on foot that he might know the evils of slavery at first hand. And a century and a half before Bishop Brent returned from the Philippines third class, John Woolman went steerage to England in a sailing vessel whose steerage was a filthy pit.

His experience of God gave him also, I say, an almost uncanny insight into the real character of social problems. He "saw through things into things." Never for a moment would he have conceded the claims of Karl Marx. And, by the same token, he would have had little confidence in the attempted solution of social ills by the mere redistribution of this world's goods or the readjustment of the social machinery. Back of the dissolute characters of many of the frontiersmen he saw the high land rents which drove them to the fringes of civilization. And back of what we call the profit motive he saw the luxury loving and extravagant tastes of an increasingly complex society. He hated slavery with an unutterable hatred, not merely because it robbed the Negroes of their civil liberty and economic rights, but because it degraded both blacks and whites. It was sin socialized, blocking the progress of the kingdom of God and mortgaging the future of that nation which permitted its continuance.

## SOCIAL CURE

After meditating seriously on the heavy burdens and grinding toil of the poor, he wrote in his Journal, "As he is the perfection of power, of wisdom, and of goodness, so I believe he hath provided that so much labor shall be necessary for men's support in this world as would, being rightly divided, be a suitable employment of their time; and that we cannot go into superfluities, or grasp after wealth in a way contrary to his wisdom, without having connection with some degree of oppression, and with that spirit which leads to self-exaltation and strife, and which frequently brings calamities on countries by parties contending about their claims." It is a fair question whether the modern apostles of the social gospel or the fellowship for a Christian social order have gone any farther into the causes of social ills or stated the cure more clearly than did John Woolman. There is little wonder that he has been acclaimed the one man who did more than any other to free the English-speaking peoples from the curse of slavery or that the English Fabians published one of his articles a century after his death.

When it came to the real business of getting society put on a genuinely Christian basis, he did three things without any one of which his work would have been incomplete.

## PERSONAL RESPONSIBILITY

First of all, he re-adjusted his own personal affairs until they squared with his convictions. He believed that righteousness like charity begins at home. Not merely that a man may save his own soul but that he may be made a fit instrument for the salvation of society. He started, therefore, by cleaning up his own dooryard, and a right thorough piece



of work it was. It had been made clear to him that slavery was wrong, a social sin potential with immeasurable disaster to the human race. Well and good! He would not contribute directly or indirectly to its perpetuation. He refused to make out legal papers involving the purchase, transfer or inheritance of slaves. Sugar was the product of slave labor in the West Indies, so he used no sugar. On the vessels plying between the colonies and the West Indies, the passenger rates were lowered because of slave labor, so he insisted upon paying more than the required amount.

#### WAR

The same rigorous application of his principles was made to all his other affairs. To his sensitive soul, all war was sin. It was a colossal social curse, without one mitigating feature. Consequently he would not even pay the tax imposed to meet the cost of war. He found himself prospering in business, and, like Arthur Nash, feared its subtle effects upon his religious life. Therefore he sold his business and made a modest living by tailoring and fruit culture. "The increase of business became my burden," he says, "for though my natural inclination was toward merchandise yet I believed truth required me to live more free from outward cumbers." To tell the whole truth, his choice of the steerage when sailing for England was not based solely upon his desire to come into contact with the crew. It grew largely out of the conviction that the elaborate equipment of the cabin meant increased costs and consequent social injustices. So he would have none of it. And there is an element of inexpressible pathos in the fact that, although he shrunk from the peculiar appearance which the wearing of undyed garments would give him, he adopted the practice and accepted humiliating singularity because he believed that by so doing he would foster personal cleanliness and promote the interests of the kingdom of God.

In this sophisticated age such extremes of self-denial, even in the interests of the common good, would seem to border on the fanatical. Indeed, many would insist that anyone who went to such lengths was suffering from a Freudian complex. But the fact remains that John Woolman made no such unfavorable impression upon his contemporaries. He seemed to them, even to those who refused to follow in his footsteps, to be exactly what he was—a man determined to know the mind of Christ and to apply that mind to the whole of life, irrespective of the cost to himself. He was a man of clear insight into the social implications of the gospel of Christ and of unswerving loyalty to his convictions. For that reason his "personal influence had far-reaching social and moral effects."

#### REACHING THE INDIVIDUAL

The second thing which he did was to start out to secure converts to the principle of human freedom, to induce individual slave-holders to quit the practice and join with him in refusing to have anything more to do with it. He was not deceived for one minute as to the stupendous difficulties of the task. The custom was thoroughly established, and "deep-rooted customs, though wrong, are not easily altered." It had its roots in the acquisitive instinct. It made for that leisurely proprietorship which so appealed to the land owners of the south. Moreover, the faint pro-

tests which had been made against it on moral and spiritual grounds had been seemingly met by specious acknowledgments of its attendant evils coupled with pious resolutions and vague promises of gradual reforms. Babbitt evidently was not the first to feel that he had corrected injustices when he had talked sympathetically about them. And the side-stepping of needed reforms by "resolving" would seem to be as old as society itself.

Furthermore, the personal contacts required for the doing of such a piece of work were far from easy. The settlements of those early days were widely separated. Travel was difficult and accompanied with real dangers. The well-to-do Friends who formed the key to the situation were touchy in the extreme. They were not prone to welcome the suggestion that they free their slaves, make large financial sacrifices, compete with slave labor on what seemed most unequal terms, and imperil the material welfare of their children.

All this and more was closely seen by John Woolman. He realized it fully. Consequently, the task was most unwholesome to his sensitive spirit. He called it his "mortifying labor." He felt, too, the extreme hardship of seeming to bring to book eminent and influential Friends and of returning what looked like fanatical criticism for gracious hospitality. But he whose commission was from above and who was daily "exercised" by the woes of the helpless blacks could not withhold the service which was his to render. Such service was not his "duty." It was his life. Therefore his Journal is thickly sprinkled with brief references to his earnest talks with individuals and little groups on the subject of slavery. Just as Jesus traversed the highways and byways of Palestine proclaiming his revolutionary gospel and just as John Wesley went directly to the people of Great Britain with his plea of "whosoever will," so this God-ordained prophet of American freedom went up and down the American colonies, pleading with slave holders to forsake their sinful practice.

#### A "SOLID" MEETING

"In several families where we lodged," he writes, "I felt an engagement on my mind to have a conference with them in private, concerning their slaves: and through divine aid I was favored to give up thereto." And again, when he was in the south: "At the house where I lodged was a meeting of ministers and elders. I found an engagement to speak freely and plainly to them concerning their slaves; mentioning how they as the first rank in the society, whose conduct in that case was much noticed by others, were under the stronger obligations to look carefully to themselves. . . . At the twelfth hour the meeting of worship began, which was a solid meeting."

It is hard to see how the meeting could have been anything else than "solid." This man and his "engagements" could not be ignored or avoided. They savored of the infinite and roused to action men who had long succumbed to moral and spiritual inertia. And the one thing above everything else which could not be resisted was the Christ-like spirit of the man himself. He was tolerance incarnate. Stirred to the depths of his own soul, he was never critical of those who remained unmoved. For those preachers who continued silent on the subject of slavery he had nothing

but love. "Though in this concern I differ from many whose service in travelling is, I believe, greater than mine, yet I do not think hardly of them for omitting it." He did not denounce. He pleaded. Every word was uttered with such a gentle kindness that resentment became impossible. Moreover, he was not inflexible. He gladly welcomed every step toward the coveted goal. So beautiful and unaffected was his humility and so unselfish his "wise simplicity" that he finally won large numbers of the hesitant Quakers to his way of thinking and, after years of patient labor, succeeded in creating public opinion against the unchristian practice.

And then he set himself to securing corporate action. He did not imagine for a minute that his work was done when a growing group had become converted to the principle of universal freedom. Neither did he labor under the delusion that the abolition of slavery must wait until every last individual had become convinced of the error of his way. The will of God, grasped by a majority, and buttressed by positive moral conviction, must be incorporated into law by both church and state. Then and then only could the stubbornly recalcitrant be brought into line and the newly established custom be given universality and performance.

#### DEALING WITH THE GROUP

So this gentle spiritual warrior, with that loving pertinacity which made him invincible and irresistible, set himself at the final phase of his real life work. At the Western Branch yearly meeting, held in 1757, he tried to induce the members to adopt what were called the Pennsylvania Queries on slavery but had to content himself with their acceptance in an altered form. At Newport, failing to induce influential friends to petition the legislature to discourage the future importation of slaves, he thought seriously of appearing before that body himself and of asking the privilege of presenting the matter. His greatest victory was won, however, in the Philadelphia yearly meeting of 1758. At that meeting the whole question was reopened. Some decisive pronouncement leading to definite action seemed imminent when the standpatters began to block the wheels once more. The usual tactics were adopted. The members were solemnly warned of the dangers of radical and hasty action and were assured that "if friends patiently continued under the exercise the Lord in his time might open a way for the deliverance of these people."

And then John Woolman found another "engagement to speak." Practicing that masterly restraint which characterized him in all his utterances, he yet spoke with a power that could not be successfully opposed. "Many slaves on this continent," he concluded, "are oppressed, and their cries have reached the ears of the Most High. Such are the purity and certainty of his judgments, that he cannot be partial in our favor. In infinite love and goodness he hath opened our understanding from one time to another concerning our duty towards this people, and it is not a time for delay. Should we now be sensible of what he requires of us, and through a respect to the private interest of some persons, or through a regard to some friendships which do not stand on an immutable foundation, neglect to do our duty in firmness and constancy, still waiting for some extraordinary means to bring about their deliverance, God may by terrible things in righteousness answer us in this matter."

One hundred and five more weary years were to pass before the work which that lone and lonely man started out to get done was really finished. His sombre prophesy had to have a ghastly fulfillment. Every drop of blood drawn from the quivering back of the black man had to be atoned for by another drop drawn with the sword before the land could be freed from the curse. But those solemn words, sounding strangely like those of Lincoln's second inaugural, marked the beginning of the end. The members of that yearly meeting were goaded into definite action. "A minute was made more full on that subject than any heretofore." Twenty years after his untimely death, the practice was done away with by the Society of Friends. And the new idealism continued to leaven the whole lump until the continuation of the practice became a social impossibility.

Such was the work that he did and that was the way he did it. That the man himself was perfect in wisdom or that his technique was beyond improvement no one would be so foolish as to claim. It is fair to assume that, if he were living today, his open mind would welcome every added ray of spiritual light and his sane judgment approve every constructive advance in the task of social reconstruction.

But there is every reason to conclude also that in some things he would not change one jot or tittle. In the exaltation of Christ as the central force and source of all social hope; in his insistence that all our social ills are caused, not by the maladjustment of the social machinery, but by wrong motives in the human heart; and in his inflexible program of personal readjustment of one's own affairs, then personal work for the definite conversion of others to the higher social ethics, *and then* corporate action by church and state, he would undoubtedly remain adamant.

And he might well, for those are essential elements in the stupendous business of kingdom building. As J. Brierley says, though in another connection: "If there is any other way of creating a true social life we should be glad to hear of it. It has not appeared so far. . . . Nothing can be done with men communally until they have been effectively dealt with individually. It is when men's hearts have been set to the right tune; when they have been brought into a right relation with life's highest and holiest, and sworn allegiance to that; when they have learned religion's secret of faith and love—it is only out of such materials that you can build an enduring, a happy world."

## Along the Nile

**O**RIENT—You here? Along the Nile? Beware! The river lures with ancient lore.

ROME—Attune my ear.

ORIENT—Where are your legions and your eagles proud?

ROME—Let me forget.

ORIENT—Where are your chiefs and sages?

ROME—I come to learn.

ORIENT—Rome knows.

ROME—I fain would feel the things I cannot know.

ORIENT—Rome has crowns.

ROME—Tell me of One who wore a thorny crown.

ORIENT—Rome has power.

ROME—Teach me the power that lies in dreams.

ARTHUR B. RHINOW.

# The Chinese Church Gathers Way

By James Maxon Yard

**C**HINA IS NOT disorganized. China is not chaotic. China is not going to the "bow wows." That depends on your point of view. If you are a diplomat or a banker you would not agree. Politically China is as much topsy-turvy land as ever existed. I am looking at this country from the viewpoint of the Christian church. I have just sat through ten days of the sessions of the National Christian Council. It was the second annual meeting. There was unity and cooperation. The members came from all sections of the country and represented all denominations. There was the greatest possible divergence of theological opinion. But there was harmony as they heard the reports of the secretaries and of the committees, and better still, as they mapped out a truly splendid program for the coming year.

## REMARKABLE LEADERSHIP

Let me at the beginning call attention to the secretariat. Dr. Henry T. Hodgkin is recognized as one of the finest thinkers in China, and the richness and reality of his spiritual life bless all who touch him. Rev. K. T. Chung, one of the younger pastors of the Chinese church, is enthusiastic and untiring in his particular field which is the study of the country church. Miss Y. J. Fan, a former Y. W. C. A. secretary, has shown marked ability wherever she has traveled, and she has covered most of the country. She has tact and intelligence of a high order. Mr. E. C. Lobenstine has just returned from America. He made his mark years ago in connection with the China Continuation Committee. Dr. Cheng Chin-yi is the man who presided with such rare ability over the National Conference two years ago. Since that time he has been at Union Seminary and Columbia University. His rare ability and commanding personality have made him the leader of the Chinese group at that university center, and all look forward with great eagerness to his return.

Bishop L. H. Roots of the Protestant Episcopal church has given conspicuous service the past year. His remarkable insight, rare judgment and real brotherliness have made him an invaluable member of this group. His church has refused to let him give his whole time to the council. It is understood that both the house of bishops in America and the house of bishops of the Shen Kung Hwei (Anglicans in China) refused to accept his resignation as bishop of the diocese of Hankow. Their action has seemed, to say the least, to lack something of the spirit of unity that is so prevalent in the Chinese church as a whole.

## NOT ORATORY, BUT WORK

The meeting this year was a working conference. There was no oratory. The reports were discussed in a businesslike manner and referred to committees. The efficiency with which the whole conference was handled by the business committee, of which Mr. T. Z. Koo was chairman, was most heartening. As the conference

went on it became apparent that people did not quite understand what was meant by the indigenous church, a term which was very frequently used. It was also seen that that question entered very deeply into the problem of the country church which the council a year ago decided to study. It involves the question of Chinese leadership and its relation to missions and missionaries. It relates to the matter of self-support. It touches the question of ritual and worship. In the closing session, therefore, the council decided to ask the executive to appoint a strong committee to make a thorough study of that important question in all its phases during the coming year.

Right here it is interesting to note that the Chinese leaders who are thinking on this matter have begun to realize that there is as yet no actual Chinese church. There is a growing consciousness; there is a growing sense of unity; there is a growing sense of obligation, but the Chinese church has not yet found itself, and as one of the most brilliant of the Chinese delegates said, "It will be another thirty years before we have a church that is truly Chinese in thought, expression and control."

## DEVOTIONAL PERIODS LACKING

The devotional periods lacked something. They did not seem to grip reality. They seemed a bit out of touch with modern thought and movement and did not in the strongest way lay hold of the immense tasks that were in every one's mind. It may be that the speakers thought that in the devotional hour they must cling to the old-fashioned evangelistic methods and messages. Whatever may be the reason those old phrases do not seem to register to-day. I am not diagnosing this phenomenon. I am merely stating the fact. I wish the reader would try to analyze the success or failure of the next period of prayer in any conference which he attends.

The council has several important committees. Here I call attention to only two others. (I have already mentioned the committee on the indigenous church.) One is the anti-narcotic committee whose duty it will be to arouse public opinion in China on the whole matter of opium and its derivatives. One of the things which the executive committee will do will be to devise ways and means to carry on a most active propaganda in China against the planting, selling and smoking of opium until the officials and leading citizens of every province, county and city are stirred into action. With its eight thousand congregations scattered through every province and with a live committee under one of the secretaries it is sure to stir the nation. It will then take up the whole matter of narcotics with the League of Nations next November.

The other problem that will be given special attention is that of the church and industry. The committee during the last year, through the help of such



distinguished visitors to the country as Miss Agatha Harrison of the Y. W. C. A. (formerly of the London School of Economics), Dame Adelaide Anderson, former factory inspector for the British government, and Miss Mary Dingman, industrial secretary of the world's committee of the Y. W. C. A., have been able to make a brilliant start on this tremendously important matter. It is true that the missionaries are more interested in this thing than the Chinese leaders. That is so because the missionaries realize the deathlike grip that modern industry gets upon large groups of people. Another interesting observation to make, however, is that the emphasis upon the evils of modern industry has turned the attention of the church very strongly to the evils of the old industry, and especially the cruelty of the apprentice system. It is certain, therefore, that during the coming year there will be more real study

of the relation of the church to labor in all stages and kinds of development than was ever given before, perhaps by any church anywhere in the world.

"We must justify our existence or go out of business," said Dr. Balme, the chairman, in the opening session of the conference. I believe that the council did justify its existence by the brilliant and painstaking work of the business committee, by the unanimity of its decisions on important matters and by the inauguration of a really great program under thoroughly competent committees. These committees are undertaking to solve some of the most gigantic problems that are bothering the world. They will not complete their work during the next year, but I believe that they will render conspicuous service and that the annual meeting next May may be the most significant gathering of Christians that has ever been held in Asia.

## British Table Talk

London, June 14.

ONE OF THE GREATEST of men William Thomson, afterwards Lord Kelvin, was born on June 26, 1824. There are many stories of his amazing intellectual prowess. It is said that for his Tripos at Cambridge an examiner set a question taken from a German scientific paper. Thomson answered it without difficulty

### The Centenary of Lord Kelvin

as he had himself sent the question to the German paper. His students at Glasgow used to tell stories not only of his wonderful knowledge but of the extreme likelihood that he would make curious mistakes in the simplest arithmetic. Once I saw him; it was in the days when Jowett, master of Balliol, used to have many great men as his guests, and on Sunday evenings he would bring them into the concerts, which were held at nine o'clock in the hall of Balliol. I can still recall the venerable figure walking with the master down the hall. He was doubtless one of the greatest scientists who ever lived. All the world knows that the great Atlantic cable was made to act through his "mirror galvanometer." He made life safer for the sailor through his improvements of the mariner's compass; he was the friend of the miner and of thousands of others through his genius for applied science. And withal he remained to the end a believer of unquestioning childlike faith. There is a charming account of him by his niece in *My Magazine*, a journal which is full of excellent and beautiful things. I like the story of his favorite parrot which asked at the beginning of dinner: "Where is Sir William?" A little later when he appeared the bird shouted impatiently: "Late again, Sir William, old boy!" The butler turned very pink.

\* \* \*

### A Hopeful Note in Methodism

The Wesleyan Methodist church reports 484,134 members, an addition of 8,536 during the last year. When it is remembered that for some years this church had to record decreases, it is significant that now there is a steady advance with each year. The Primitive Methodists rejoice in an increase of 2,300. Their president declares that the revival so long desired is here, at their doors. Outside this country, Primitive Methodist missions have won more African converts in the last five years than in the previous fifty. The president of the Primitive Methodists declared that Copc was a landmark in the religious history of this country. It was "a harnessing together of most of the Christian forces of the land for the application of the mind and spirit of Christ to politics, economics and citizenship, and the church will not, cannot turn back until this is accomplished." It is in the alliance between evangelistic

fervour and enthusiasm for a Christian order of society, that the best hope lies. When the revival comes, the church should be clear upon the tasks which the revived must undertake.

\* \* \*

### Reports on Prohibition in America

It is very common to find in our journals the impressions of our visitors to America upon the working of prohibition. Among the latest to deal with it are Miss Rebecca West and Lord Birkenhead. Miss Rebecca West says that she no longer sees anything funny in the jokes about prohibition; it is in her judgment a serious matter. She sees America in a dilemma between the saloon on the one hand, and the evils of the bootlegger and all the dangers of surreptitious traffic on the other. Lord Birkenhead, moreover, agrees that the motives which led to Prohibition were chiefly the hatred of the saloon and the desire of "big business" to have better, because soberer, labor. He, too, endeavors to show how the law is evaded, and he repeats the frequent charge that the bootleggers make such fabulous profits that they are glad to contribute to the coffers of prohibition. What these critics do not sufficiently take into account is the next generation, and still more the next but one. If the process of education is still continued, and the environment favorable to total abstinence is provided for the next generation, the illicit traffic will have nothing to feed upon. All this is true, but so far as the average man is concerned, his general impression is that prohibition has only driven below ground an ancient evil, and has led to the drinking of strong and dangerous spirits. It seems that a great injustice may be done to America through the accounts which are published broadcast.

\* \* \*

### And So Forth

The death of Dr. Stanton removes a bold and influential thinker from the roll of our theologians. However, his work was done, and well-done, and he had retired from his chair at Cambridge . . . . The more the housing bill of the government is considered, the more it seems to need radical amendment at least. The thing which men dread most is to enter into financial obligations for years far ahead, and to stereotype such things as prices, material, or the number of bricks to be laid per day. Besides, it is said that the government measure does not deal with the real crux—the lack of skilled workmen . . . The strike in London has collapsed; the unions have taken a firm stand, but no one feels very comfortable about the future. . . A conversation overheard at Wembley: *Stranger*: "When do you have your summer?" *Native Briton*: "Last year we had it on a

Wednesday." At the moment it is cold and cloudy; but we have had much rain and in some parts sleet and snow. And this is June!

\* \* \*

#### Marius the Epicurean

All who read books a generation ago read Walter Pater, and now that his works are being reissued in a cheap and convenient form, they will turn back to the books to see if they have still their old charm. The present generation may not read "Marius the Epicurean" with the delight which we had a generation ago, but for me at least the old charm lives still. It is not a romance in the common sense of the word—there are no conversations in it—but it is a wonderful reading of the heart of youth, and it provides the best way of which I have any knowledge into the nobler mind of the pagan in the days when the church was still young. And there is no more moving picture of that church than the chapter

upon "The Church in Cecilia's House," and the chapters that follow. He has described the worship of the Christians as Marius beheld it: "Prompted especially by the suggestions of that mysterious old Jewish melody, so new to him—lesson and hymn—and catching there—with a portion of the enthusiasm of those beside him, Marius could discern dimly, behind the solemn recitation which now followed, at once a narrative and a prayer, the most touching image truly that had ever come within the scope of his mental or physical gaze. It was the image of a young man giving up voluntarily, one by one, for the greatest of ends, the greatest gifts; actually parting with himself, above all, with the serenity, the divine serenity of his own soul; yet from the midst of his desolation crying out upon the greatness of his success, as if foreseeing this very worship." Pater in his early days was the prophet of a certain school of Hedonists; but it is known that for years before he died he was a humble and reverent believer.

EDWARD SHILLITO.

## BOOKS

PROFESSOR EDWARD INCREASE BOSWORTH of Oberlin Seminary has produced a very readable narrative and a very usable textbook in his *LIFE AND TEACHINGS OF JESUS* (Macmillan, \$2.50). He bases the authority of Jesus on his personal religious experience which is still "the world's most valuable asset." This is a kind of authority which appeals to men of today. The gospels were written not as an expression of sheer authority but to cultivate in men that attitude toward life which Jesus himself took and to start them on a sincere adventure into his religious experience. The treatment is based on the first three gospels only. The miraculous element is neither stressed as the essential thing nor waved away as incredible. The author's purpose is to get back to the mental attitude of the time in which the records rose.

I must say that *THE LOTUS THRONE OF NIRVANA* by Walter M. Haushalter (Lucas Bros., Columbia, Mo.) is a great novel. I must say it because the author is a friend of mine and a very able preacher and a clever and interesting person, and also because preachers ought to be encouraged to get the fiction out of their system by novel-writing so that they will not be tempted to do it in their sermon-writing. But this is not really a great novel, as the author doubtless realizes as well as anyone, but a rather lurid tale against a background of Chamounix and Mont Blanc with episodes of crystal-gazing, mountain-climbing, naughty parties, kidnapping, and divorce. It is not quite as hectic as that syllabus might suggest, but still there is a good deal going on.

The present crisis in the Italian government lends special interest to two books which, although not quite new, present very intelligent and somewhat divergent interpretations of the Fascisti movement. *FASCISM*, by Odon Por (Knopf), a translation from the Italian written about a year ago, is an interpretation, rather than a narrative, of the rise and progress of this movement. It shows how Fascism had its roots in the nationalistic sentiment favoring the entrance of Italy into the war, and was not therefore primarily designed as a machine for the overthrow of communism. The author asserts that Italy entered the war with no guarantee as to the fruits of victory. But subsequent revelations in regard to the secret treaties require us to take that statement with a certain discount. He makes no reference to the church or to the development of Fascism into a reactionary and pro-Catholic movement. Certain statements read almost as though they had been written with prophetic eye for application to the present conditions. After the war the problem was that of putting the state back on a basis of productive organization. "It is the work of the dictator to further this process of development and thus to mold and guide the new state and he must not renounce his attitude of dictatorship till it has taken shape in institutions capable of giving permanence to the work that has been initiated." Therefore Mussolini must sit tight in the present emergency. "Fascism, though it has theories, is not a system. Fascism molds itself day by day by means of daily action and experi-

ence. It insists on true national unity and collective economic prosperity." Since it aims to abolish class struggle and to introduce collaboration of all classes for the common good, it is not being destroyed, but simply fulfilling its own ideals, when the reorganization of the ministry brings into office a number of men who have not been connected with the Fascisti organization. This is an exceedingly thoughtful book from a standpoint at least half friendly to Socialism.

By the side of it may be placed *ROME OR DEATH*, by Carleton Beals (Century Co., \$2.50). You will remember Mr. Beals' very interesting and informing *MEXICO*, an *INTERPRETATION* and will be prepared for a treatment which is hostile to violent repression and reaction and very sympathetic toward the proletariat. He carries the story only a few months beyond the march on Rome in October, 1922, and in general his attitude is an unfriendly one towards the Fascisti regime. "At present the new Italy marks one more milestone on the road towards the general decay of political democracy in Europe." We presume that the title of this volume refers to the eager desire of the Black Shirts to take Rome, and that it is patterned upon the classic "Pike's Peak or bust."

The thesis of Hilaire Belloc's *THE CONTRAST* (McBride, \$2.50) is that "the new world is wholly alien to the old." The similarities between Europe and America are superficial, he says, while the contrasts are deep-lying and essential. Mr. Belloc is strong on contrasts. If we met him on the street we should expect to see him wearing a black coat and white trousers or a red and green neck tie. His article in the April Century Magazine presents contrasts. "Europe today is an exceedingly complex interlocking conflict wherein one of two cultures, Protestant and Catholic, is slowly grappling with the other." As to Europe and America, the contrasts are physical, social, and political. Religious, military and literary influences draw them in opposite directions. All this, of course, is directly opposed to the current idea of essential Anglo-Saxon unity. Mr. Belloc thinks that the conclusion will be considered fantastic. So it is. The contrast between Catholicism and Protestantism is constantly on his mind. He exonerates America from the charge of money-madness and lays that accusation against Europe. Speaking of American intolerance he says, "no one will be tolerated who denies the Catholic doctrine of monogamy." It is true that the Catholic countries get along without divorces by having recourse to other methods of adjustment to which the church seems to make no serious protest, while in America divorces are scandalously frequent, but even in this benighted land we do not remember to have heard of anyone being strung up by the thumbs for not getting one. Opponents of the League of Nations and even of the World Court will be interested in this: "All those who wish the United States well at heart, can do no more than repeat the phrase of their great founder and assure them that the first duty of their rulers is to keep them free from all entanglements with the subtleties,

July 10, 1924  
the ange  
man fro  
proache  
in our a  
can beli  
Europea  
Lione  
C. Black  
book  
ings by  
go with  
ought to  
without  
rowly l  
secutive  
commo  
of Jeru  
Careful  
ment  
after t  
In T  
real no  
work  
New  
spendi  
earn,  
metho  
she re  
allow  
quasi-  
mean  
slow  
with  
They  
The l  
and n  
in the  
the w  
page.  
omitt  
canno  
tory  
Job  
Wox  
is "b  
a tru  
Yet,  
patie  
ors  
per  
are  
auth  
in l  
caus  
acco  
ami  
alle  
in t  
exte  
Lea  
exte  
to  
han  
and  
of  
cot  
ma  
ve  
no  
sa  
re

the angers, and the ultimate conflicts of our culture. . . Every public man from Europe, especially every professional politician, who approaches the people of the United States begging them to interfere in our affairs is a liar and knows that he is a liar." Happily we can believe that the contrast between Mr. Belloc and his fellow-Europeans is even greater than that between Europe and America.

Lionel Cust, author of *JERUSALEM, A HISTORICAL SKETCH* (A. & C. Black), would be the last man to deny that the best part of this book is the illustrations, a set of twenty-four quite wonderful drawings by Major Beton Fletcher. In fact, the book was written to go with the pictures. If military rank is given for drawing, Fletcher ought to be a major general. The book is interestingly written but without special originality and, with its field intentionally so narrowly limited to events which happened in the city itself, real consecutive history is impossible. But it is a readable, though at times commonplace, narrative of the most striking episodes in the story of Jerusalem from the time of Melchizedek to Sir Herbert Samuel. Careful writing (or printing) would not have permitted the statement that the destruction of Jerusalem occurred seventy years after the death of Christ.

In *THE AVALANCHE* (Macmillan, \$2.00), Ernest Poole gives us a real novel. A neurologist in love with his wife, his science and work for the poor, and his wife in love with the lighter side of New York, with promotional and publicity work, and with the spending of \$20,000 a year—which was four times what he could earn, or at least four times what he did earn by his unworldly methods—furnished the factors of conflict. She was a good girl and she really wanted to help, but the question was whether he should allow her to promote and exploit him and make him a prosperous quasi-quack miracle-man—though she did not realize that it would mean that—or whether she would patiently permit him to take the slow way to substantial achievement in his new science and stay with him while he did it. The answer was, neither. She left him. They are both well drawn characters, especially the young doctor. The lady shrivels rather sadly towards the end, but it is her fault and not the author's. The doctor also grows a little hectic and unreal in the closing chapters, and he really goes too far and almost turns the whole thing into melodrama when he commits suicide on the last page. It would be better if the last three or four chapters had been omitted and it were called "an unfinished story." Such conflicts cannot come to any conclusion which is at once logical and satisfactory when the characters are as consistent as these.

John Oxenham has visited Lourdes and writes a book called *THE WONDER OF LOURDES* (Longmans, Green, .90). He concludes that it is "both a quickener of souls, an exalter of hearts and minds, and a true healer of bodies by means entirely unknown to medical science." Yet, "the actual cures are very few compared with the number of patients who come seeking them. In 1921, there were 800,000 visitors and 7000 sick, and cures numbered only 18." One-fourth of one per cent is rather a low percentage of efficiency. Still, if the cures are actual miracles, even one in a million would be significant. The authenticity of the apparition of the Virgin to Bernadette Soubirous in 1858 seems to Mr. Oxenham to be established beyond doubt, because it is "endorsed by the Bishop of Tarbes's commission and accepted by the whole of the Roman faith after four years of examination." In this connection it may be recorded that a skeleton alleged to be that of the apostle James the Elder was found in 1870 in the crypt of a church in Rome and that after an investigation extending over thirteen years, its authenticity was approved by Pope Leo XIII in November, 1884, in an apostolic brief in which he extols the merits of the bones of the saints. The medical testimony to the cures at Lourdes remains quite anonymous so far as Oxenham's book is concerned. He names none of the "greatest physicians and surgeons" who are said to have witnessed the instant knitting of broken bones, and the cure of organic and structural defects.

Thomas Mott Osborne's *PRISONS AND COMMON SENSE* (Lippincott, \$1.25) is a little book by a big-hearted man who has tried to make our penal system serve other purposes than blind and futile vengeance. He goes to a good deal of pains to show that he is not a mere sentimentalist. The purpose of punishment for crime, says Osborne, is neither retaliation upon the criminal nor his direct reformation, but the protection of society. The worst thing that

### *The Christian Century*

## Summer Book Number

In accordance with our plan of expanding the general book service of *The Christian Century*, we are issuing

JULY 31st

### *A Midsummer Book Number*

which will give our readers informational reviews and criticisms of the Season's best books. This number will deal with

#### *General Literature:*

BIOGRAPHY, HISTORY  
POLITICS, SCIENCE  
SOCIOLOGY, PSYCHOLOGY  
PHILOSOPHY, FICTION  
LITERARY CRITICISM  
ESSAYS, POETRY  
ETC., ETC.

\* \* \*

We hope to make this issue a guide and interpreter for those who wish to read

## Good Books

*When writing to advertisers please mention The Christian Century.*



can be said about the old method of brutality is not that it is hard on the criminal but that it does not protect society. The only effective methods are those which are educational and which aim to produce not merely good prisoners but good citizens.

Mr. Thomas F. Millard, the author of *CONFLICT OF POLICIES IN ASIA* (Century Co., \$4.00) was on the inside of many of the negotiations connected with the post-war settlement and writes with full knowledge and careful documentation of the international problems relating to Asia from the end of the war till the present time. He insists upon the continued and permanent vitality of the Monroe Doctrine and its consistency with the Hay doctrine of the open door. The Washington conference, he thinks, was no great step toward general disarmament, for the principle of proportional limitation of armament is radically different from that of disarmament. The former is merely a matter of economy, while the latter involves a new principle in the relationships between nations.

If you are going to camp out when you take your automobile trip this summer to Yellowstone or up into Wisconsin or wherever, it would be well to make a preliminary study of *CAMP GRUB*, an outdoor cooking manual by Eton Jessup (Dutton, \$3.50). (Observe the power of suggestion that a man named Eton writes a cook book.) This practical volume contains a good deal of useful information about camping as well as abundant instruction in regard to al fresco cookery.

*THE THREE FOUNTAINS* by Stark Young (Scribner's, \$2.00) is a book of sketches and essays which are almost stories upon a background of various scenes in Italy. An episode in Girgenti for example suggests an essay on the colorful and supra-rational aspects of life, especially of the old and still enduring life which goes on along the shores of the Mediterranean. A night in a noisy hotel, where people don't mind missing half a night's sleep to make and hear music, starts a train of reflection on vitality and art. They are excellent descriptive sketches, each brought to a sharp focus by an idea.

## CORRESPONDENCE

### Mobilization Day

EDITOR THE CHRISTIAN CENTURY:

SIR: The protest against Mobilization Day is something that ought to be followed up by every church of every name. It looks as if the military fellows were either ignorant of the churches and their recent resolutions against war, or wanted to put their resolutions to the test. The Butler bill asking for eight new cruisers and the rehabilitation of eighteen old battle ships is another sign of the military mind at Washington, oblivious of the popular uprising against the entire madness of the militarist. Mars is evidently determined to die with his boots on.

Topeka, Kans.

CHARLES M. SHELDON.

### Missionary Background

EDITOR THE CHRISTIAN CENTURY:

SIR: I had the pleasure to read your editorial on "The Increasing Difficulty of Mission Work" appearing in the May 15th issue of your journal. I am myself one of the early products of the missionary enterprises in my country and your editorial impressed me very much. I fully agree with you in ascribing this increasing difficulty of mission work to the background that has developed behind the missionary. But I would like to bring up a few questions for your consideration. The Y.M.C.A. movement in these foreign missionary fields is a part of the entire "missionary program." Well then, why is it that in the case of the Y.M.C.A. worker this background of which you spoke is altogether obliterated? For that has been at least the experience of those of my people who have come face to face with him. Why is it that the average Filipino will look upon the ordinary missionary today with virtually this thought in his mind: "What your background is speaks so loudly that I can't hear what you say?" while when speaking with or listening to a Y.M.C.A. worker he is all enthusiasm and friendship

and the like? Why is it that a great man like our Mr. Yancoo could have remained a member of the Roman Catholic church and at the same time maintained the position of chief executive of the city Y.M.C.A.? If I am not mistaken he is now the chairman of the national council of the Y.M.C.A. also.

There must surely be a world of difference between the attitudes of these two groups of missionaries. As a man interested in the setting up of a finer type of Christianity in my country, I bring up these questions for prospective missionaries to my country to consider. I am sure the Y.M.C.A. workers know the answers to these. That's why they are succeeding in their great work there. Those who intend to accomplish something worth while in my country along Christian lines must always remember that for over three hundred and seventy-five years before the advent of Protestant Christianity in those far away islands of the Pacific the Filipinos have been under some form of Christian religion, the memories of which are painful to recall these days. That is one of the reasons why they have accepted Protestantism so readily. They are naturally a very religious people and they are always seeking that type of Christianity which is consistent. The latest development along this line is the movement to set up a Filipino Christian church which will be stripped of any denominational or sectarian aspects. The works of the Y.M.C.A. have demonstrated to the Filipinos the futility of creating a barrier between the Roman Catholics and the Protestants among the Filipinos. It is inimical to the religious development of the entire archipelago.

New York City.

E. J. CARBALLO,

First Sec.-Treas., The Filipino Students' Christian Movement in America.

### Young Lutherans Lead Against War

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to add one more note to the swelling volume of the anti-war chorus. I am particularly happy about this note because it was struck by a body of Lutherans. The Lutherans have not been noted for their willingness to come to grips with issues such as this. But here again it is the youth who are leading the way. From May 29-31 the Luther League of New York state met in convention at Utica. Four hundred and fifty delegates came from all over the state. Inspired by the articles and reports in *The Christian Century* on the war issue, I had written to the president of the state league asking that place be given on the program for a discussion of world peace. He was unwilling to do this, and at the convention he refused to give the proposition any encouragement. But, being chairman of the committee on reports and resolutions, I succeeded in getting an anti-war resolution before the convention.

The debate was most interesting. It was the only subject which thoroughly aroused the delegates. There was a more wide-spread and more energetic discussion on this resolution than on any other. The resolution was not satisfactory to me; it had to be penned too hurriedly and without assistance from the other members of the committee, though the committee heartily endorsed the idea. But I was determined to get the issue in some form on the floor. I wanted to see what our young people would do with it. One knew to begin with that none, or very few of them, had been led to face the issue, for our Lutheran ministers, with rare exception, are extremely conservative on this point—as on most social applications of Christianity. This is the resolution:

"We recommend that the Luther League of New York state voice its conviction that the most crucial issue facing the Christian forces of the world today is the abolition of war and the reconstruction of international relationships on the basis of the ideal and method of Jesus Christ; that we urge upon Luther Leagues everywhere the prayerful and active support of all worthy measures looking toward the establishment of a world order in which the dominant purpose shall be the reign of Christ in every sphere of life; and that we record it as our conviction that war is contrary to the spirit of our Lord Jesus Christ, and that his method, which is the method of love, education, and good-will, is the only potent means of bringing in his kingdom."

One minister, who later on assured us that if we knew our Bibles

we would know that war would always be with us, proposed a substitute motion "deprecating" war. This motion was passed by the president, but when, after the difference between the original resolution and the substitute motion had been made clear to the delegates, a recount was made, the original resolution was passed by a fair majority. Three ministers tried to squelch the resolutions, but many of the young lay delegates waxed hot in its favor. So far as I know, this is the first action taken by any Lutheran body on the war issue.

Brooklyn, New York.

HERMAN F. REISSIG.

## THE SUNDAY SCHOOL

Lesson for July 20. Lesson text: Mark 1:1-11.

### Jesus Is Baptized

JOHN THE BAPTIST had been preaching for some time near the Jordan river. A son of the desert, used to hardships and stern living, he recoiled from the evils of Jerusalem and the towns. Vehement was his preaching. His eagle eye flashed, his resonant voice rang out, his whole arm was used in his vigorous gestures, as this prophet spoke for God and demanded righteousness. Every great prophet has given his soul's allegiance to righteousness, therefore the call for repentance. He would not insist upon repentance unless his ideals of social and individual righteousness were lofty. This is a most important factor in the message of every great preacher. Can you imagine John the Baptist using technical terminology, interlarding his rhetoric with beautiful poetry and sweetly lisping the popular platitudes? You cannot! There is no premium upon his rough clothing, no prize offered for his crude menu, no praise due for his lack of what we may call, and do call, culture, but we cannot over-estimate the value of his rugged honesty, his burning eloquence, his sturdy righteousness and his unfaltering courage. He was a worthy cousin of our Lord. He always had a crowd because he always had a God-given message. Today people are weary of theological discussions. They look for a prophet who can and will speak what God has for us in these days. Show me a man who speaks against war as a method; show me a man who demands industrial righteousness; show me a man denouncing the foolish social customs that follow in the wake of the last great war and I will show you a man who is not worrying about a hearing. Bravery is always rewarded.

The boy Jesus had now become a man. Eighteen silent years follow the trip to the temple. His father had died. Jesus had done valiant work in supporting the younger children of the family. His hands were rough with honest toil and his brow wet with the sweat of labor. He was a workingman and every toiler may be sure that in Jesus he has a true and sympathetic friend. Now, at the age of thirty, he is ready for

his mission. He comes to John and desires to align himself formally with the messianic movement. As a symbol of regeneration and of dedication John is immersing people in the Jordan river. It is a rite of initiation. No one's sins are washed away, no magic is accomplished; it is a rite celebrating the entrance into Christ's cause.

When the bride receives her wedding ring it symbolizes the love which is bestowed upon her; the love is the great thing; the ring is only the symbol. When a general is given the authority of command he is presented with a sword. The great thing is not the sword but the authority. When one becomes a Christian, one is baptized; the allegiance to Christ and his cause is the great thing; the baptism (by whatever form) is the symbol—it celebrates formally the act of entrance into the society of Jesus, just as one is initiated into a lodge. Let us never be so insistent upon the form that we forget or overlook the fact.

Jesus requested baptism in order that he might fulfil all righteousness. There was no idea of the washing away of sins in his case, for he had no sins to wash away. He desired now definitely and positively and openly to enter the new movement, and therefore it was altogether proper that he should celebrate the rite of initiation. As a carpenter in Nazareth he was goodness personified but he was not reckoned with the messianic cause; now coming to the Jordan and being baptized, everyone knew of his stand. Commitment means power. You need to take a clear-cut stand. You need, for the sake of yourself and for the sake of your friends, openly to confess your faith and celebrate the rite that makes you a member of the society of Jesus. Silent discipleship, even if possible, is unworthy.

JOHN R. EWERS.

## How About This Summer?



**W**ILL your church continue its message or will you lose your influence during the next two months? *The Wayside Pulpit* is an effective method of church-door publicity. The reason for its success is evident. It always has something worth while to

say and people form the habit of always reading it, whereas the average church bulletin board is ineffective because it is empty so much of the time in the summer and people pass without looking at it. Write today for free descriptive circular of the Wayside Pulpit Bulletin Board, the Wayside Pulpit sheets (one for every week in the year) and the Changeable Letter Device, for announcement of regular and special services, etc.

*Be the first in your town to have  
The Wayside Pulpit*

**THE BEACON PRESS, Inc.**

25 Beacon Street

Boston, Mass.

### Contributors to This Issue

ROSS L. FINNEY, professor of sociology, the University of Minnesota; author "Causes and Cures for the Social Unrest," etc.; frequent contributor to *The Christian Century*. This is the last in a series on "Pagan Aspects of Modern Civilization."

ANDREW GILLIES, minister, author "The Minister as a Man," etc.

JAMES MAXON YARD, missionary, member China National Christian Council.

When writing to advertisers please mention *The Christian Century*.

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Fight for Washington Private Schools

Protestant and Catholics are joining an organization known as the Friends of Educational Freedom formed in the state of Washington to fight initiative measure number 49. This proposed law, like the act recently declared unconstitutional in the neighboring state of Oregon, would make it imperative for all children within certain age limits to attend public schools. Its effect would be to close every private school in the state, and several Protestant denominations are as interested as Catholics in seeing that this does not happen.

## Connecticut Mothers for Weekday Religious Education

The Connecticut Congress of Mothers is reported to have adopted a resolution calling upon congress to "do everything possible to promote mid-week schools of religious education, to the end that eventually every child may have systematic instruction in the faith of its fathers, and that the standard of character so needed in the United States may be raised."

## Stimulating Speeches for New Hampshire Congregationalists

When the New Hampshire Congregational ministers hold their annual institute at Point Geneva, Lake Winnepesaukee, Sept. 8-10 they will have the privilege of hearing a man like Chester Emerson, of Detroit, discuss "The minister in the study; in the pulpit; among the people;" Norman Thomas, of the League for Industrial Democracy, give three lectures on "Some ethical and social consequences of the acquisitive society;" and Dr. S. M. Calvert, of the Federal Council of Churches, three others on "Unity, in industry, among the nations, and among the churches."

## Life Insurance Finances Church Building Program

Many churches contemplating building enterprises are likely to be interested in news reports from Richmond, Va., of the way in which a bank loan of \$350,000 desired by the church of the Holy Comforter in that city was secured by means of life insurance. It seems that while Richmond bankers frankly stated they considered the church absolutely good from a moral standpoint, they were reluctant to advance the money because institutions of this kind have proven slow pay. So a plan was worked out whereby the lives of ten substantial members of the church were insured for \$3,500 each, making a total of \$35,000 insurance, all written on the whole life plan, the policies being assigned to the church, the premiums to be paid out of the church's budget during five years, and the amount of the policies being pledged to the bank that made the loan. The cash value of the policies will rest in the church at the end of five years, and if either of the insured men dies within five years, the insurance on his life is to be paid to the bank and credited to the loan, and the estate of the

insured is to be released from all liability for his endorsement on the \$35,000 note—each of the insured having endorsed the note for that amount.

## Lutherans Open New Work in China

It is announced by the secretary of the board of foreign missions of the United Lutheran church, Rev. George Drach, that that society is about to begin work in Shantung province, China. About a third of the desired budget is already in hand, and the rest is expected without delay.

## Here's a Record for Continuous Service

It is doubtful if many churches can offer a record for continuous service in one parish to compare with that of the Episcopal church of the Holy Cross, of Troy, N. Y. In its history of 79 years this congregation has had but two rectors, Rev. John I. Tucker and the present incumbent, Rev. Edward W. Babcock. In 52 years it has had but two organists, W. W. Rosseau, and his son, W. W. Rosseau, Jr. In 61 years there have been only two vergers, W. F. Wagstaff, and his son, J. W. Wagstaff.

## Presbyterians Favor Judicial Despatch; Against Women in Assembly

The adoption of a plan whereby matters for judicial decision do not have to pass through the hands of a committee, thus holding up their consideration, and the rejection of a plea for women commissioners in the general assembly featured the June session of the general council of the Presbyterian church. So much hinged on the report of the permanent judicial commission at the recent general assembly in Grand Rapids that much sentiment developed within the denomination to make such reports available in the future before the closing sessions. The general council therefore proposes to do away entirely with the former committee on judicial business, and have the moderator and stated clerk given author-

ity to pass matters for judicial settlement over to the permanent judicial commission. This commission is then to be authorized to begin its sessions two days in advance of the general assembly in order that its decisions may be reported early to the legislative body. This proposal will have to be adopted by the next general assembly before it becomes effective. A petition signed by Mrs. Charles A. Blinn and others, asking that women be made eligible for membership in the general assembly, was turned down on the ground that the presbyteries had recently defeated an overture designed to entitle women to ordination, and the law of the church states that only ordained ministers and elders may become commissioners.

## New President for William Woods College

Dr. E. R. Cockrell, formerly a professor in the law department of Texas Christian University, and a postgraduate student of Oxford, Chicago and Columbia universities, has accepted the presidency of William Woods College, Fulton, Mo. Dr. Cockrell succeeds Dr. R. H. Crossfield.

## Augustana Lutherans Against War, Modernism, Hell

The Augustana Synod, representing 300,000 Lutherans of Scandinavian origin, at the closing session of its sixty-fifth annual convention at DeKalb, Ill., adopted strong resolutions demanding that war be outlawed. All efforts to modify the anti-war resolution and to make its language less drastic were overwhelmingly defeated. The resolution declares that "Human warfare has been a menace to morality, a destroyer of material prosperity and a setback to civilization." The synod asserted that "the time has now come for the whole church of Christ to cut loose from the monstrous business of war as a complete negation of all that Christianity stands for." The synod concurred with the fundamentalists

## Canadian Church Union Conceded

ON JUNE 27 the right of the Presbyterian, Methodist and Congregational churches of Canada to incorporate as the United church of Canada was conceded in the dominion parliament, when the amendment to the pending bill, bringing the union into force on June 19, 1925, was passed by a large majority.

The passage of this amendment removed another, which asked the courts to rule on the authority of the Presbyterian general assembly to present the bill and of the dominion parliament to enact it. Party lines were disregarded in the voting on the bill. Prime Minister King explained that the government had no policy, and that he personally favored church union as a purpose, leaving the courts free to pass on the validity of the act after it had been passed by the legislature.

Both leaders of the other parties in parliament, the conservative opposition and the progressives, spoke in favor of the bill. The contention that the church has a right to change its doctrines or its forms without the sanction of parliament could not be successfully met by the bill's opponents.

Under the bill as passed those die-hard Presbyterian congregations that do not come into the United church, while permitted to remain without, are not allowed to retain the present title of the Presbyterian church of Canada. All three of the denominations affected officially go out of existence with the consummation of the proposed union. It seems likely, however, that a strong Presbyterian minority will, under some other name, set up a new denomination in the dominion.



when it expressed gratitude that the Lutheran church "has been preserved in its faith in the word of God and in the fundamentally essential doctrines of salvation as set forth in the Holy Scriptures." Twenty-two pastors, nine of whom saw service in the world war, were ordained, and four missionaries were commissioned to service in China and Africa. The Board of Missions reported effective work started in Tanganyika field, British East Africa, taken over by Augustana synod from the German Leipzig Missionary Society following the world war. Upon recommendation of Dr. C. E. Lindberg, dean of Augustana Theological Seminary, Rock Island, Ill., the synod voted to change the phrase in the Apostles' creed relating to Christ's descent into hell to read: "He descended into hades." Dr. Lindberg contended that the ancient rendering gives the impression that Christ descended into the place of the damned, "which," he declared, "we know is not true." The convention this year was the first to be held entirely in English since the organization of the synod in 1860. The synod voted unanimously to print its minutes in the language of the land only. A petition that women be made eligible to serve as delegates to conference meetings was denied.

#### Baptist Host Replies to Presbyterian Assembly

One of the amusing features of the recent Presbyterian general assembly, which elected an arch-fundamentalist as its moderator, was that its business sessions were held in the Fountain Street Baptist church of Grand Rapids, Mich., one of the noted modernist congregations of the country. Following the adjournment of the assembly the pastor of the entertaining church, Dr. Alfred W. Wisheart, evidently felt that some comment needed to be made for he preached, on June 1, two sermons on "The Protestant Crisis" and "Is the Bible True?" The two sermons are now available in pamphlet form.

#### Religious Education Association Adopts Temporary Policy

Finding it impossible to secure either the funds or the men needed to carry out its permanent program the Religious Education Association has secured Dr. Clifford Manshardt, a graduate of the University of Chicago, Teachers' College, and Union Theological Seminary, to serve as assistant general secretary and have charge of the office of the organization. With Dr. Manshardt there will be associated Dr. Theodore G. Soares, of the University of Chicago as acting general secretary, and Dr. George A. Coe as consulting editor of Religious Education, the bi-monthly magazine published by the association. Headquarters continue in Chicago.

#### Y.M.C.A. Reports Many Building Projects

Building in the Y.M.C.A. is reported to be surpassing pre-war standards. About seventy-five projects are now under way, involving a total expenditure of about \$22,000,000. One interesting feature of the new plans is the disappearance of the large hall. In every building under con-

struction past experience has led to the elimination of the large hall in favor of the smaller one in which educational purposes are said to be better served. The four features which are said to be common to every up-to-date plant are social recreation for men; physical betterment,

including swimming pools and gymnasiums; quarters in which men are taught to be accountants, mechanical dentists and other gainful occupations, and dormitories. Among the projects, with the amounts to be spent, are St. Louis, \$3,000,000; Pittsburgh, \$1,250,000;

## Dr. Ainslie for Open Membership

IN a sermon preached on June 8 from the pulpit of his great church in Baltimore, Dr. Peter Ainslie, outstanding leader of the Disciples of Christ, declared himself in favor of open church membership. The custom of close membership he held to be the last of the three chief obstacles to Christian unity. Among other things Dr. Ainslie said: "As I stand in this pulpit Sunday after Sunday, I am frequently reminded of the comradeship of souls that occupy these pews—not only our devoted members, but usually persons from other Christian communions, ministers as well as laymen; and, likewise, I am frequently reminded of the lesson in fellowship of the forty-four persons whose names are in the ceiling of this auditorium and the twenty-five names frescoed yonder in the border in Missionary Hall—all placed there irrespective of whether they were Hebrews, Eastern Orthodox, Roman Catholics, or Protestants. In the remembrance of these experiences I feel that the Christian Temple is bearing a modest witness to the reality of the fellowship in religion. Here are the names of Abraham and David, Paul and Augustine, Chrysostom and Francis, Origen and Penn, Raphael and Luther, Grotius and Tolstoi, Wesley and Campbell, Livingstone and Booth, and others. I wish there were spaces for more.

#### UNIMMERSED CHRISTIANS

"A friend, visiting me on one occasion, carefully read over these names and then remarked: 'Some of them are Roman Catholics, some do not practice the ordinances, some of them were put out of the church, and most of them practiced sprinkling or affusion in baptism.' I replied: 'That did not occur to us when they were placed there. We had thought of them only as heralds of the kingdom of God.' But my friend asked: 'Would you take them into the church?' And I replied: 'They are already in the church. Who am I that I should add to or take from the church of God, be they the living or the dead?' 'But,' persisted my friend, 'if they were living would you take them into the membership of the Christian Temple?' I answered: 'I feel that they are now more a part of my work than hundreds of persons whose names have been on my church roll during my ministry here of thirty-odd years, and, to each of them, I am personally indebted. I could not think, however, that the Christian Temple would refuse membership to David Livingstone or General Booth because they had not had the same form of baptism as I had. I would as soon think that the Christian Temple would forbid their entrance into heaven.' Then said my friend: 'From that I would conclude that if Dr. Robert E. Speer, or Dr. John R. Mott, or Miss Margaret

Slattery should come down the aisle some Sunday bearing letters from their respective churches you would receive them.' My reply was: 'I certainly would, and, further, I believe that the members of the Christian Temple—certainly a large majority of them, if not all of them—would doubt my Christian integrity if I hesitated to do so because they had another form of baptism than I had.'

#### PARTY SHIBBOLETHS

"There are several hundred parties in the church. Sometimes they are called sects, or denominations, or communions, but, whatever they may be called, each one is a party with its party colleges, party journals, and party conventions. The Christian Temple belongs to the party called Disciples of Christ, whose traditional policy has been to receive into membership only those Christians who have been baptized by immersion. All the other parties, likewise, have their traditions and distinctive peculiarities. But are these traditional party practices infallible, and, therefore, unchangeable? If that be true, then the Protestant Episcopal church must forever keep their pulpits closed lest they offend their traditions, and, likewise, the southern Baptist church must continue to practice close communion lest they offend their past. These have just as good arguments for the closed pulpit and close communion as the Disciples have for closed membership. All three practices, however, are long out of date, and, therefore, may be abolished.

"Because these conditions existed for a time, does it, therefore, follow that they must continue for all time? No: the human soul is not built upon any such fictitious basis. The world is forever changing. Already some Protestant Episcopal churches are practicing the open pulpit, and some southern Baptist churches are practicing open communion, and more than a hundred churches among the Disciples are practicing open membership, and another hundred are ready to begin practicing it. No power among Protestant Episcopalians, southern Baptists, or Disciples can suppress this reaching out for a larger, mutual fellowship. It is a fundamental principle of spiritual religion, whose awakening and development is of God as truly as the budding of trees and the growing of flowers are of him.

#### INCONSISTENCY

"A growing number of Disciples is coming to see the inconsistency of one group of Christians denying membership to another group of Christians. Our task is to face the problem frankly and kindly and to seek for such spiritual fellowship as will make evident to all eyes that we

(Continued on page 899.)

Columbus, \$1,400,000; army and navy buildings in San Francisco, \$650,000; in Honolulu, \$650,000; in Charlestown, Mass., \$600,000; and in San Diego, Calif., \$600,000. Portland, Ore., is also to have a large increase in Y.M.C.A. facilities.

#### Outdoor Shrine for St. Louis Catholics

A Catholic archbishop once styled St. Louis "the Lourdes of America." Catholics of that city now seem desirous of living up to that title, for they have undertaken the building of an outdoor shrine to which it is hoped to attract devout worshippers from all over the country. A Monsignor Brennan Society has been formed in honor of one of St. Louis' best known priests, Mgr. Martin S. Brennan. Around the church of which Mgr. Brennan is rector, in the Carondelet section of the city, lies a tract of land that was set aside in 1767 to be used for religious purposes. This land is to be converted into an outdoor shrine, with outdoor stations of the cross, and buildings in the mission style.

#### Advanced Stand on War Taken by Dunkers

Resolutions condemning war, endorsing prohibition law enforcement, the Capper marriage and divorce bill, and the movement toward Christian unity, were passed by the Church of the Brethren (Dunker) when it held its annual conference at Hershey, Pa., June 4-11. The resolution against war provides that the church join the Friends, Mennonites, and other peace bodies, such as the National Council for the Prevention of War, in promoting constructive education for peace; that it join with other Christian bodies in the observance of world co-operation days; that it protest to the war department against Mobilization Day as a provocation of unfriendliness in other nations and a cultivation of the same

militaristic spirit in our country that we condemned in the German government; that it urge the President and congress to join the World Court and a league of nations; and that the welfare board of the church urge the Brethren of military age to register on Mobilization Day as conscientious objectors to war. The discussions were unusually free from fundamentalist-modernist controversy.

#### Germany's President Gives Thanks for Aid to Starving Children

President Ebert of the German republic recently entertained members of the Friends' Relief Mission at a garden party, in the course of which the President and Foreign Minister Stresemann expressed the gratitude of their country for the help given the needy children of Germany by Americans. President Ebert referred especially to the services of General Henry T. Allen, Mr. Irving T. Bush, and General Charles G. Dawes. In the recent campaign more than \$5,000,000 was collected, 58,000 tons of American food was shipped to Germany, where it was distributed under the direction of the American Friends' Service Committee.

#### Tagore's Confession of Faith

Stating that he knew nothing of creeds and dogmas, Dr. Rabindranath Tagore, the famous Indian poet, declared at the close of a recent series of lectures under the auspices of the International Institute, Peking, China, that he found his own faith in his experience of the beauty of nature. The joy, serenity, and tranquility of his experience, he said, was traceable directly to the Supreme Being. Tagore is sure that there is a personality behind the beauty of the flowers and the sunlight. He condemns the materialistic bent which neglects the appeal of the beautiful and he is thankful for the instrument of poetry through which alone he has found it pos-

sible to give expression to the truth that was beauty and the beauty that was true. The speech delivered on May 19, was a farewell address to Peking. Dr. Gilbert Reid, director-in-chief of the Institute, presided at the lecture, and representatives of Christianity, Hinduism, Zoroastrianism, Confucianism, Buddhism, Mohammedanism, Taoism, Lamaism, and six Chinese societies devoted to moral and religious ideas, were present. The International Institute of China has held over 500 meetings in which representatives of these different religions have gathered during the last decade.

#### Bishop of Oxford Sponsors Local Option Bill

A local option bill of a mild sort has been introduced in the British house of lords by the bishop of Oxford. The measure provides for a vote by areas, not only for or against prohibition, but also, as an alternative, as to whether the liquor trade should be reorganized on the lines of semi-state management. Compensation would be paid saloons taken over by the state under the provisions of the latter features of the bill. It is said that the bill has little chance for success at this session of parliament, but it has secured more support than previous measures looking toward any restriction of Britain's "trade," and its proposal by a bishop of the established church is some measure of the advancing temperance tide in that country.

#### Near East to Open Wilson School

The Near East Relief announces that it will open a Woodrow Wilson school on the Greek island of Syra for the training of 3000 Armenian and Greek orphans. The school will consist of twenty buildings and cover approximately 200 acres.

#### Congregationalists Seek New Members

Congregational churches are to make a concerted effort for an increase in membership this fall. The commission on evangelism and devotional life has adopted a thorough-going church program of enlistment, which includes two weeks of community-wide fellowship canvass leading up to a church rally Sunday and, following church rally day, a week given to the training of members of an "invitation committee." The fourth week of the campaign is devoted to membership

## Is Science a Blessing? Asks Dean Inge

DEAN INGE, famous occupant of the pulpit of St. Paul's cathedral, London, has lately been discussing, with his customary pungency, the question as to whether science is a blessing or a curse. The dean admits that it is possible that science may be the means whereby mankind ultimately commits suicide through mutual slaughter.

"In that case," he continues, "we may imagine a future historian from Venus (a far more likely planet than Mars for this purpose) writing in the preface to his history of the conquest of our earth by the Venerians: 'In Planet Number Three of the solar system the disappearance of the great lizards was followed by the gradual emergence of the Hominidae, a species of large apes walking on their hind legs. By means of a superior brain-development, this cruel and destructive race established a complete ascendancy over the land-surface of the planet exterminating many species and enslaving the rest. Their career was brought to an end when they discovered, in what they called the twentieth century, how to disrupt the atom, a discovery which they characteristically used to extirpate each

other, and to reduce the earth to the desert condition in which it was found by our first settlers. The fate of this noxious race is often referred to by our theologians as a proof of the providential government of the universe.'"

But on the whole the dean thinks that a last man and a last woman will manage to survive and preserve our race from the fate of the ichthyosaurus and the dodo. He hopes much from eugenics for the improvement of human quality. The importance of environment, he says, has been stressed, while the influence of heredity has been neglected. Some people say that to study heredity is absurd, others that it is contrary to religion, and others, again, that its effects are already known to all. Nowhere can Dr. Inge find so uncompromising a recognition of the truth of eugenics as in the Bible: "Do men gather grapes of thorns or figs of thistles." If those words do not attach importance to the problem of heredity he does not know what words mean, and he considers it ridiculous to say that there is anything contrary to the principles of Christianity in the study of eugenics. So, in the end one branch of science may outwit another.

## THE LIGHT of RUSSIA

Donald A. Lowrie

*A timely and revealing study of the Russian Church*

ASSOCIATION PRESS

347 Madison Avenue

NEW YORK

enlistment, followed by a special reception of new members. The date suggested for rally Sunday is October 5. This program is being urged upon all Congregational pastors.

#### American Lutherans Aid German Bible Societies

Large sums of money are being sent to Bible societies in Germany by American Lutherans to provide for the continued printing of New Testaments and gospels in that country. German societies, due to war losses, have been unable to keep up with the demand for their product, which now is heavier than at any previous time.

#### Finest Religious Education Building Planned

What is planned to be the most complete plant for religious educational purposes so far erected has just been authorized by the members of Calvary Baptist church, Washington, D. C. The new building will be eight stories in height, and will cost approximately \$500,000.

#### Chicago Temple Nears Dedication

The Chicago Temple, the skyscraper home of the First Methodist church of Chicago, is to be dedicated during the last week in September. From the chimes in the tower, whose cross looms above every other feature of Chicago's skyline, to the church auditorium on the first floor, a seven-day program is contemplated that will reach the varied population of Chicago's loop district. The business portion of the building has been in service for some time.

#### Discovers Large Gap in African Mission Field

A Lutheran missionary, Ralph D. Hult, after exploring for five months in the Shari-Chad country of the French Sudan, reports one of the largest unoccupied mission territories still existing. In the whole Shari-Chad basin Mr. Hult states that there is not a single mission, Protestant or Catholic. Mohammedanism is waging a strong campaign here against paganism, and is showing yearly advance. In his journey Mr. Hult passed through the territory of no less than twenty pagan tribes and distinguished seventy vocabularies representing about fifty more or less distinctive languages with about twenty more important dialects.

#### Forced Labor Disgraces Portuguese Africa

Although slavery has officially been abolished, labor conditions in many of the Portuguese colonies in Africa indicate that the natives are subject to restrictions that can hardly be distinguished from slavery. In Mozambique, for example, the following labor regulations are in force: 1. Natives who do not properly cultivate their own properties, or do not offer themselves for work in the ordinary way, may be urged to enter into contract with the company or individuals to work for a period to be agreed upon, which is not less than three months. 2. Failing compliance with these regulations, they may be sentenced to correctional labor for not less than a fortnight or more than

a year, at one-third of the ordinary wage, to be paid in kind. 3. Natives who do not perform their labor voluntarily may be invited to work for the company or individuals, and in case of refusal or resistance, may be condemned to correctional labor under the surveillance of the police, during which they will be lodged and fed, and will receive a wage in kind corresponding to one-third of that paid to other laborers. 4. Employers may requisition the labor of natives condemned to correctional labor under police surveillance from the company in the same manner. In such cases the two-thirds wage forfeited by the native accrues to the company. In Angola, West Africa, every able-bodied native is required to give not less than ninety days every year to some form of industrial establishment, and if the native does not volunteer for this service he is by that fact condemned to 180 days of forced labor.

#### American Japanese in Christian Churches

A study of 1600 American-born Japanese shows that practically all such children under 15 years of age attend American public schools, that nearly two-thirds attend Protestant Sunday schools, that 35 per cent are Christians and only 19 per cent Buddhists. Replies from 342 American-born Japanese between the ages of 15 and 22, representing 40 per cent of the Japanese of that age born in California, showed that 51 per cent attend high school or plan to, 51 per cent plan to go to college, 50 per cent are Christians, and only 20 per cent Buddhists.

#### Leader in Church Unity Movement Dies

Robert H. Gardiner, prominent layman of the Episcopal church and leader in many movements looking toward church unity, died recently in Boston, Mass. Mr. Gardiner's chief work, in recent years, has been in preparing the ground for the World Conference on Faith and Order, but he was also interested in many other efforts toward world unity and understanding, chief among them the World Alliance for International Friendship through the Churches.

#### Vaikam Caste Agitation Continues in India

Latest reports from India indicate that the agitation within Hinduism caused by the attempt of outcastes to assert rights in connection with the famous temple of Vaikam, in Cochin, is on the increase. It will be remembered that certain untouchables, evidently wishing to test the

## William Woods College

Fulton, Missouri

A thoroughly standard Junior College for Young Women leaving home the first time.

1. Work fully accredited. Courses under direction of experts.
2. Exceptional departments in Music, Art, Expression, Education and Physical Education.
3. All athletic sports, swimming, boating, hockey, tennis, basketball, horseback riding, etc.
4. Beautiful campus of fifty-five acres. Ten modern and well-equipped buildings. New academic building.
5. Attractive home life. Number of students limited to 250.
6. On account of income from endowment and gifts, expenses are less.

Applications for rooms should be made now.

R. H. Crossfield,  
President

#### Union Theological Seminary, New York City

An interdenominational school of theology for college graduates. A four years' course provides opportunity for theological research and professional training for the pastorate, religious education, and other specialized types of religious work in city and country communities and for foreign service. Offers Bachelor's, Master's and Doctor's degrees in Theology and, in cooperation with Columbia University and Teachers College, the degrees of Master of Arts and Doctor of Philosophy in education and in the philosophy and history of religion.

Summer Conference on Church Work in City and Industrial Communities, June 8-12.  
Midsummer Conference for ministers and religious workers, July 7-12, with lectures by the Reverend Wm. Pierce Martell, D.D., Charles I. Lambert, M.D., Professors Wm. Adams Brown, Harrison B. Elliott, Justin W. Nixon of Rochester Theological Seminary and others.

Eighty-ninth academic year begins September 24, 1924.

For catalogue and information, address:  
The Reverend Charles R. Gillett, D.D., Dean of Students,  
Broadway at 120th St., New York City

## Pacific School of Religion

Berkeley, California

Fifty-ninth year opens August 18, 1924

Prepares men and women for

The Pastorate Religious Education  
Research Social Service Foreign Service

Practical instruction. Facilities of University of California. Graduate degrees.

Opportunities for self support

Come to California to study.

Herman F. Swartz, President

## Northwestern University

Department of Religious Education

Largest graduate Department in a great University. Most important Religious Education Center in U. S. More than 10,000 children in Week-Day classes in near-by communities. Greater Chicago has 300 Vacation Church Schools. Specialists of Staff supervise programs, develop curricula, etc. Students have supervised field contacts.

UNDERGRADUATE MAJORS,  
GRADUATE DEGREES, A.M., Ph.D.

Summer Session, eight weeks, June 22-Aug. 16, 1924

For information write

Professor John E. Stout Evanston, Ill.

#### THE BIBLICAL SEMINARY IN NEW YORK

(Interdenominational)  
Wilbert W. White, President

Founded upon the principle that adequate training for Christian leadership demands independent and comprehensive knowledge of the Bible itself.

DEPARTMENT OF THEOLOGY. 1. Regular Three-Year Course in Theology. 2. Department of Graduate Work in Theology, with courses leading to appropriate degrees.

DEPARTMENT OF RELIGIOUS EDUCATION. 1. Three-year Course, to train professional teachers of the Bible. 2. Two-year Course, to train Bible Teachers and Sunday School and Church Workers.

DEPARTMENT OF MISSIONS. Two-year Course, with missionary candidate's needs especially provided for.

DEPARTMENT OF SOCIAL SERVICE. Two-year Course, with exceptional facilities for experience in the Lieut. White Neighborhood House, conducted, under expert supervision, by the Seminary.

Send for Catalogue giving full description of courses and entrance conditions.

THE BIBLICAL SEMINARY, 541 Lexington Ave., New York. Publishers, The Biblical Review.

When writing to advertisers please mention *The Christian Century*.



extent to which the recent declarations against caste on the part of Mahatma Gandhi and others have made headway against old customs, marched along prohibited roads to the temple, and demanded the right to enter the forbidden area and use both temple and its wells. Many progressive Indians rallied to the support of the outcastes, and Gandhi gave the movement his blessing, saying: "I hope the stream will continue till success is achieved and we have conquered our opponents by perfect love." But conservatives, who call themselves the orthodox Hindus, are opposing the movement with might and main, and it has been necessary for the government to keep a tight rein in order to avert bloodshed. India is like any other country in that social customs which have been observed for centuries, and to which a certain amount of religious sanction has become attached, do not pass away without long continued agitation and struggle.

#### Another Divinity School Adds to Plant

The Episcopal divinity school in Philadelphia has completed its desired fund of \$1,000,000 which will be expended in adding to its equipment. Work on the proposed new buildings will begin immediately. One of the edifices, the gift of the alumni, will be known as Alumni Hall.

#### Russian Baptist Leader Is Dead

Rev. Vasili Pavloff, one of the outstanding leaders of the Baptists of Russia, is reported to be dead. No details accompanied the announcement, which reached America via Germany. The Baptist movement among Russians was in its beginnings when Pavloff was baptized, as a youth of sixteen, in 1871. As an evangelist he became the outstanding figure among his people, twice undergoing banishment at the hands of the tsarist government. His wife and four children died during his second exile. A son is now president of the All-Russian Baptist Union.

#### War Prevention Council Prepares Peace Posters

Under the auspices of the National Council for the Prevention of War three posters have been prepared which, it is hoped, will be largely displayed throughout the country during the campaign that is to begin with the tenth anniversary of the outbreak of the world war and continue until Armistic Day. Two of the posters are in cartoon style, and one emphasizes the slogan of the present campaign: "Stop War—Cooperate!" A package containing posters, automobile

FOR RENT—Part office space for Protestant religious or philanthropic organization, 19 S. LaSalle St., Chicago. Apply Room 1310. Telephone Central 2345.

"Our Wedding." A marriage service and certificate arranged by Rev. Clarence F. Swift, D.D. Price 60 cents postpaid. Special price in quantities. Also on sale at the Pilgrim Press Book Stores in Boston and Chicago. Address Mrs. Clarence F. Swift, Oberlin, Ohio.

windshield stickers, and dodgers for use in meetings, sufficient for a community of 1000, can be obtained for one dollar from the council, 532 Seventeenth Street, N. W., Washington, D. C.

#### What Every Organist Needs to Know

When the convention of organists meets at Atlantic City, July 28 to Aug. 1, there will be at least one feature on the program that many ministers will hope is so outstanding as to be remembered. John W. Norton, of St. James church, Chicago, will conduct a model choir rehearsal. This is the seventeenth annual convention.

#### Presbyterian Banner 110 Years Old

The Presbyterian Banner, published in Pittsburgh, recently celebrated its 110th anniversary. A reproduction of the title-line of the first issue, dated at Chillicothe, O., July 5, 1814, shows that the present paper descends from what was originally known as the Weekly Recorder. The Banner produced a sumptuous special issue of 68 pages, with a specially designed cover, and in an unusual size, in honor of the event.

#### Presbyterians Join Congregationalists in Support of Rollins College

Another step in church cooperation is marked by the decision of northern and southern Presbyterians to join with Congregationalists in support of Rollins College, the institution established at Winter Park, Fla., by the latter denomination in 1885. The present enrolment of the college is reported to be 170, but it is believed that, with three denominations behind it, this constituency can be much enlarged.

#### Percy Stickney Grant Resigns Pulpit

Dr. Percy Stickney Grant, whose pastorate at the Church of the Ascension, New York City, has attracted national attention, has resigned his rectorship. The resignation has been accepted. Thus comes to a close one of the pastorates that has made trouble for the present bishop of New York. Dr. Grant's views of theology have been scarcely more displeasing to many ecclesiastical leaders than his social and economic views to others. His church, which is located only a block from the First Presbyterian church in which Dr. Harry Emerson Fosdick preaches, has been a center for radical discussion. With the news of the resigna-

**Church Furniture**  
Pews, Pulpits, Chancel Furniture  
Sunday School Seating  
**American Seating Company**  
General Offices, 14-H E. Jackson Blvd.  
CHICAGO  
Catalogues on Request

#### Wilson's Topical and Textual Index

for

#### Preachers and Teachers

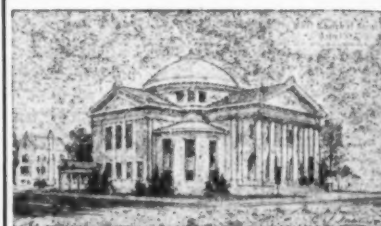
By this system, index the best you read in books, and file clippings.

It is almost automatic, and is inexpensive.

Highly Commended.

Circulars.

WILSON INDEX CO., East Haddam, Conn.



Harry W. Jones  
**CHURCH ARCHITECT**  
Minneapolis

**Permagraph** Carbon Papers and Inked Ribbons produce Permanent Records  
Special Prices to Religious and Charitable Organizations  
Samples on request. Correspondence invited.  
**PERMAGRAPH CARBON & RIBBON CO.**  
327 South La Salle Street, Chicago

Church Seating, Pulpits, Communion Tables, Hymn Boards, Collection Plates, Folding Chairs, Altar Rails, Choir Fronts, Bible Stands, Book Racks, Cup Holders, etc.  
**GLOBE FURNITURE CO.** 19 Park Place, NORTHVILLE, MICH.

**VICTOR** THE PERFECT LANTERN SLIDE PROJECTOR  
SHIPPED ON APPROVAL  
THOUSANDS OF SLIDES FOR RENT OR FOR SALE  
ASK FOR CATALOG AND TERMS  
277 VICTOR BLDG. CLEVELAND, OHIO

WAS there a physical Resurrection?  
**McCLURE'S CONTENTS**  
A complete authoritative primer of the New Testament higher criticism. The views of world scholarship and modern science. For those with no previous acquaintance of the subject. \$1.50.  
**THE CHRISTIAN CENTURY PRESS**  
440 South Dearborn St., Chicago, Ill.

**CHURCH FURNITURE**  
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free.  
DeMoulin Bros. & Co., Dept. 4, Greenville, Ill.

When writing to advertisers please mention The Christian Century.

tion of Dr. Grant come rumors of dissensions within the parish of St. Mark's-in-the-Bouwerie. Two members of the staff have resigned, and it is reported that the cutting off of subscriptions from those who have previously been generous in

their support is likely to bring to an end the sort of Sunday afternoon rhythmic services that have provided so much newspaper copy. No announcement to this effect has been made, however, by Dr. Guthrie, the rector.

#### DR. AINSLIE FOR OPEN MEMBERSHIP

(Continued from page 895.)

recognize, without reservation, the fruit of the Spirit in the lives of devout believers, irrespective of their church membership. If this venture of faith and trust is not right, what is right?

"There are many barriers to unity, but there are three ritualistic barriers to full fellowship in Protestant Christianity. These are the closed pulpit, close communion, and closed membership. Barton W. Stone was the prophet of the closed pulpit and consequently, had to leave the Presbyterian church of Kentucky, where the closed pulpit was practiced a hundred years ago. Thomas Campbell was the prophet of open communion, and, consequently, had to leave the Seceder Presbyterian church, which practiced closed communion. These two movements formed a partial union and became the Disciples of Christ. Therefore, historically and morally, the Disciples are committed to the removal of the third ritualistic barrier, which is closed membership, else the prophetic services of Barton W. Stone and Thomas Campbell are not only incomplete, but discounted by the present-day Disciples.

The Disciples are a free people. No district, state, national, or international convention can rule on these matters without trespassing on our hard won liberties. Open membership is unquestionably in the realm of Christian liberty. Already the Disciples who are exercising this liberty are multiplying. We are beginning to discover that neither names nor ordinances are the signs of discipleship. 'By this shall men know that ye are my disciples,' says Christ, 'if ye have

love one to another.' But a love that bars the door by forms and ceremonies is not the love that Christ released for all mankind; neither can an unbelieving world see in the barred door any evidence of the sign of Christian discipleship. Christian liberty must function throughout Protestantism until all barriers are removed and there is a highway of equality through every Protestant communion, based upon faith in Jesus Christ and loyalty to him, making for the unity of the Protestant household and its spiritual power for the betterment of the world. For myself, I do not want to face Christ, either in prayer now or in eternity then, with any less fellowship than of the whole church of God."



**Wilson**

One Room or Many—  
as occasion demands

WILSON Rolling Partitions roll out of the way, either vertically or horizontally. They provide rooms of different sizes for various purposes.

Send for Catalog No. 17

The J. G. WILSON Corp.  
11 East 36th St., New York City

## The Most Accessible Bible Ever Published

# The Everyday Bible

By CHARLES M. SHELDON, Author of "IN HIS STEPS"

Not a new text but a rearrangement for the everyday reader as well as the student. Based on the American Revised Version, without change or comment; but presented by chapter and subjects as any other book. Many passages of ancient Mosaic laws and census details omitted. *The gist of the Bible and the only one with Topical Page Index.*

650 Pages—Cloth \$2.00; Limp Leather \$3.00; Morocco \$4.50

THOMAS Y. CROWELL CO.

New York

When writing to advertisers please mention *The Christian Century*.

### New Words! New Words!

thousands of them spelled,  
pronounced, and defined in

#### WEBSTER'S NEW INTERNATIONAL DICTIONARY

The "Supreme Authority" Get the Best!

#### Here are a few samples:

agrimotor	soviet	abreaction
hot pursuit	cyper	rotogravure
Air Council	askari	capital ship
mud gun	sippio	mystery ship
Ruthene	sterol	irredenta
paravane	shoneen	Flag Day
megabar	Red Star	Eethonia
S. P. boat	overhead	Blue Cross
aerial cascade		
camp-fire girl		

Is this  
Storehouse of  
Information  
Serving You?



2700 Pages. 6000 Illustrations

407,000 Words and Phrases

Gazetteer and Biographical Dictionary

WRITE for a sample page of the *New Words*,  
specimen of Regular and India Papers, FREE  
G. & C. Merriam Co., Springfield, Mass., U.S.A.

### CHURCH FURNITURE AND FURNISHINGS

Everything in Wood, Marble or Brass  
Sunday School Equipment

Highest Quality Goods—Prompt and  
Satisfactory Service—Reasonable Prices

THE FAMOUS WAUKESHA LINE

The Largest Exclusive Church Furniture  
Factory in the World

Eastern Representative

CHARLES SVOBODA

217 Fuller Building

18th and Market Streets, Philadelphia, Pa.

### Victor Lantern Slides

426 Rental Sets 25000 Stock Slides  
Special Slides made-to-order

Ask for Supplement of 1924 releases

VICTOR ANIMATOGRAPH CO.

279 Victor Bldg. Davenport, Iowa.

### DO YOU NEED SONG BOOKS?

Write for returnable copies. We supply song books for all departments of church work including Sunday School and choir, also solos, duets, male quartets, etc. Send No Money.

Write—state your needs. We will send advance copies at once. Clip this advertisement and address Glad Tidings Publishing Co., Dept. C. C., 207 S. Wabash Ave., Chicago, Ill.

### LINCOLN AND OTHERS By THOMAS CURTIS CLARK

Says the Congregationalist: "These poems bring joy and satisfaction to all lovers of real poetry."

Price \$1.50

The Christian Century Press  
440 S. Dearborn St. CHICAGO

### New York Central Christian Church

Finis S. Idleman, Pastor, 142 W. 81st St.  
Kindly notify about removals to N. Y.

### Longest Methodist Pastorate Comes to an End

After twenty-six years as pastor of Irving Boulevard Methodist church, Chicago, Dr. A. S. Haskins has resigned. Dr. Haskins came to this church directly from theological seminary just at the time when the Methodists were doing away with their time limit. He has seen it grow from a small chapel to one of the largest Methodist congregations in its city. Ill-health compelled the end of what is said to be the longest ministry in Methodist annals.

### Northwestern Announces Large Gifts

Just before he started on his summer vacation Dr. Walter Dill Scott, president of Northwestern University, announced that \$2,000,000 had been raised to apply on the endowment of the colleges of liberal arts and engineering of that institution. Most college presidents would feel like taking a vacation on the strength of such an announcement. Dr. Scott stated that the program of the university called for the raising of \$30,000,000 in ten years, and that \$9,000,000 of this had already been raised in three years. More than 6,000 gave less than \$100 each to the campaign just closed, while seventeen persons have given more than \$100,000 each.

### Swedenborgians Against Mobilization Day

The general convention of the church of the New Jerusalem (Swedenborgian) while in session at Brockton, Mass., on June 21, came out squarely against the

proposed mobilization day in the following resolution: "Resolved, that it is the sense of this convention that the proposed celebration of mobilization day is at this time ill-advised on the ground that in a world striving for the establishment of peace such an occurrence, even though not designed to do so, lends itself to the interpretation by weaker nations as an unnecessary display of force on the part of a stronger nation, tending to create a mental attitude of irritation and suspicion exceedingly unfavorable to the progress of the peace of the world." The resolution was sent to the President, the secretary of war, the secretary of the navy, and the chairmen of the military and naval committees of both houses of congress.

### New York Diocese Gathers Gifts from Many Sources

The New York diocese of the Episcopal church has recently announced a gift of \$36.64 from inmates of the city home for the poor to be applied on the rebuilding of churches in Japan, and of \$100 from

the Marshall Stillman League for use in the construction of the cathedral of St. John the Divine. The Marshall Stillman League is an organization under Episcopal auspices for the rehabilitation of men who have served prison sentences. The gift to the cathedral, which Bishop Mannings says will be regarded as the most

## The Social Task of the Churches

(Books Recommended By  
Alva W. Taylor)

What's on the Worker's Mind? Whiting Williams. (\$2.50)  
The Church and Industrial Reconstruction, Committee on the War and the Religious Outlook. (\$2.00)  
The Reconstruction of Religion, Charles A. Ellwood. (\$2.25)  
The Aims of Labor, Arthur Henderson. (\$1.00)  
The Acquisitive Society, R. H. Tawney. (\$1.50)  
The New Social Order, Harry F. Ward. (\$1.50)  
A Living Wage (new edition), John A. Ryan. (\$2.25)  
If America Fails, Samuel Zane Batten. (\$1.00)  
Jesus an Economic Mediator, James E. Darby. (\$1.50)  
New Tasks for Old Churches, Roger W. Babson. (\$1.00)  
Facing the Crisis, Sherwood Eddy. (\$1.50)  
The Church and the Ever-Coming Kingdom of God, Elijah Everett Kregge. (\$2.25)  
Preaching the Social Gospel, Oscar S. Davis. (\$1.50)  
Adventures in Humanity, William L. Stidger. (\$1.50)  
Toward the Understanding of Jesus, Vladimir G. Simkhovitch. (75c.)  
The Realism of Jesus, J. Alexander Findlay. (\$2.00)  
Golden Rule in Industry, Arthur Nash. (\$1.25)  
Christianity and Economic Problems, Kirby Page. (50c.)  
The New Social Order, Harry F. Ward. (\$1.50)

### G. O. P. E. C. Reports:

- (1) Nature of God and His Purpose for the World
  - (2) Education
  - (3) The Home
  - (4) Relation of the Sexes
  - (5) Leisure
  - (6) The Treatment of Crime
  - (7) International Relations
  - (8) Christianity and War
  - (9) Industry and Property
  - (10) Politics and Citizenship
  - (11) The Social Function of the Church
  - (12) The Social Effects of Christianity
- Price of set, \$10.00; each book \$1.00.

The Christian Century Press  
440 South Dearborn Street - CHICAGO

## SCHOLARLY BOOKS

ON

### The Bible and Religion

- The Interest of the Bible. J. E. McPadyen.  
A revelation of the Bible as alive with interests of every kind. (\$3.00)
- A Brief Biblical History—Old Testament. F. J. Foakes-Jackson.  
An excellent condensed outline, with no raising of speculative questions. (\$2.00)
- A Brief Biblical History—New Testament.  
A condensed outline. (\$2.00)
- The Meaning of the Old Testament. Hugh Martin.  
Interpreting the Old Testament from the viewpoint of modern scholarship. (\$2.00)
- God in the Old Testament. Robert A. Ayroun.  
An introduction to the right appreciation and understanding of the Old Testament. (\$2.00)
- Studies in Mark's Gospel. A. T. Robertson.  
A book of rare qualities of style and thought. (\$1.00)
- The Parallel New Testament. James Moffatt.  
Moffatt's "new translation" and the authorized version arranged in parallel columns, with an "Introduction to the New Testament." (\$2.50)
- The Minister and His Greek New Testament. A. T. Robertson.  
An invaluable work for scholarly ministers. (\$1.75)
- The History of Religions. E. W. Hopkins.  
An excellent survey of the religions of the world. (\$2.50)
- The Moral Life and Religion. James Ten Broeke.  
Both scholarly and interesting. (\$2.00)
- Studies in the Life of the Early Church. F. J. Foakes-Jackson. (\$2.50)
- A Short History of Our Religion. D. C. Somervell.  
From Moses to the present day. (\$1.75)

The Christian Century Press  
440 S. Dearborn Street Chicago,

### When You Go to the National Capital.

You are invited to attend the  
**VERMONT AVENUE CHRISTIAN CHURCH**  
National Representative Church Bldg.  
Project Indorsed by Disciples' International  
Convention  
**EARLE WILFLEY, Pastor**

## Book Bargains

For \$1.50

REGULAR  
PRICE

Book of Job, *Humford*.....\$1.75  
Christ and Caesar, *Macklem*.....2.25  
Adventures in Journalism, *Gibbs*.....2.50  
Christianity at the Cross Roads, *Mullins*.....1.75  
Fifty-two Short Sermons, *Nicoll*.....1.75  
The Gaspards of Pinetree, *Connor*.....2.00  
Origin of Paul's Religion, *Machen*.....3.00  
Rabboni: A Study of Jesus the Christ, *Dran*.....2.00  
The Open Fire, *W. F. Kelley*.....2.00  
Social Work in Light of History, *Queen*.....2.00  
Spirit of the Common Law, *Pound*.....2.50  
Christian Appreciation of Other Faiths, *Rid*.....2.50

For \$1.25

Creative Christianity, *Cross*.....\$1.50  
Is There a God? *Jones*.....2.00  
My Unknown Chum, *Gerrity*.....2.00  
The Pilgrim, *T. R. Glover*.....1.75  
Quest of Industrial Peace, *Clew*.....1.75  
Forgiveness of Sins, *Geo. Adam Smith*.....1.50  
The Middle of the Road, *Philip Gibbs*.....2.00

For \$1.00

Returning Tide of Faith, *Talbot*.....\$1.50  
Some Christian Convictions, *Coffin*.....1.50  
Universality of Christ, *Temple*.....1.75  
Book of Family Worship, *Nicoll*.....1.75  
The Creative Christ, *Drown*.....1.50  
Essays in Christian Thinking, *Cadoux*.....1.60  
Our Neighbors, *Maclean*.....1.75  
Old Testament in 20th Century, *Levi*.....1.50  
Faith in God Through Jesus Christ, *Dacey*.....1.75  
The Open Light, *Macklem*.....2.00  
Pastor and Evangelist, *Goodell*.....1.35  
Promises of His Coming, *McCona*.....2.00  
Religion of Science, *Wood*.....1.50  
To Start the Day, *J. Timothy Stone*.....1.50  
Faint Perfume, *Zona Gale*.....1.75

For 75 Cents

An Ambassador, *J. F. Newton*.....1.25  
The Divine Initiative, *Mackintosh*.....1.25  
The Fifth Horseman, *Morris*.....1.25  
Gardens of Green, *Hunter*.....1.25  
Inspiration, *New R. B. Bell*.....1.25  
Ministry as a Life Work, *Webb*.....1.00  
St. Paul on Christian Unity, *Comden*.....1.50  
Prayers of John Wanamaker.....1.25  
The Return to God, *Shillito*.....1.25  
Thoughts of Youth, *Drury*.....1.50  
Altar Steps, *Compton Mackenzie*.....2.00

For 50 Cents

Belief and Life, *Smith*.....\$0.75  
Christian Faith and The New Day, *McAfee*......80  
What Is Mysticism? *Addison*......75  
Sunday Talks to Teachers, *Wodehouse*.....1.25

SPECIAL: We have a few copies Van Loon's *Story of the Bible*, regularly priced at \$5.00 which we will dispose of at \$3.00 to the first comers.

THE CHRISTIAN CENTURY PRESS  
440 S. Dearborn St. -:- CHICAGO

## Books On Prayer

The Power of Prayer, W. P. Paterson, Samuel McComb and eighteen others.  
The most comprehensive and scholarly work on prayer published in a score of years. (\$2.50)

The Meaning of Prayer, H. E. Fosdick. (\$1.15)

Prayer as a Force, Royden. (\$1.25)

The Philosophy of Prayer, Mahoney. (\$1.00)

The Possibilities of Prayer, Bounds. (\$1.25)

Why Men Pray, Slattery. (75c.)

How to Pray, Slattery. (\$1.00)

Prayers for Private and Family Use, Slattery. (\$1.00)

Concerning Prayer, Streeter. (\$3.00)

A Book of Prayers, Orchard. (\$1.00)

Creative Prayer, Hermann. (\$2.25)

Psychology of Prayer, Stolz. (\$1.25)

The Throne of Grace, Quayle. (75c.)

Place of Prayer in the Christian Religion, Campbell. (\$1.00)

What Did Jesus Really Teach About Prayer? Pell. (\$1.50)

Lord, Teach Us to Pray, Whyte. (\$2.00)

Prayers of the Social Awakening, Rauschenbusch. (\$1.00)

Prayers of F. W. Gunsaulus. (\$1.25)

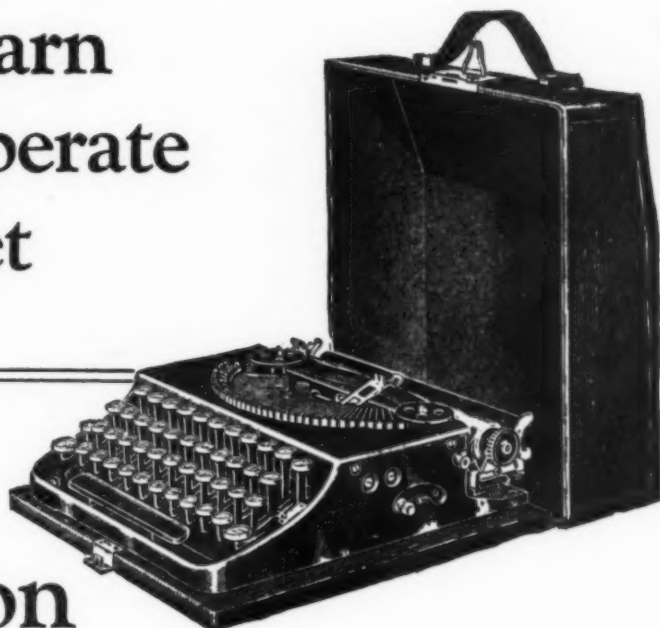
We Pay Postage

The Christian Century Press  
CHICAGO

When writing to advertisers please mention The Christian Century.



Easy to Learn  
Easy to Operate  
Easy to Get



## Remington Portable Typewriter

Every minister needs this efficient helper. It will save many a precious hour in writing time. It will give him more time for study, for church activities, or much-needed recreation.

The Remington is *that* portable with the four-row, complete keyboard (42 keys)—just like the big machines. Naturally the simplest to learn and easiest to operate.

The Remington Portable fits in a case only four inches high—so small that you can keep it in desk drawer or book-case when not in use.

Take any user's advice and buy a Remington Portable—the leader in sales and popularity.

For sale by over 3,000 dealers and Remington branch offices everywhere. Easy payment terms if desired.

**REMINGTON TYPEWRITER COMPANY**  
374 Broadway, New York

Sign and  
Mail this  
Coupon ~

Address Department 21

Please send me your illustrated "For You—For Everybody" which tells how to lighten every writing task

When writing to advertisers please mention *The Christian Century*.

meaningful yet made that great undertaking, came entirely from men whom society has been forced to incarcerate.

#### Herring New Congregational Social Secretary

Hubert C. Herring, who recently resigned as pastor of the United Congregational church, Wichita, Kans., has been elected secretary of the social service commission of the Congregational church. Mr. Herring succeeds Dr. Arthur E. Holt, now a member of the faculty of Chicago Theological Seminary.

#### BOOKS RECEIVED

Tendencies in Religious Thought, by A. C. Knudson. Abingdon, \$2.00.  
Interpretations New and Old, by A. S. Geden. Scribners, \$2.50.  
Religionism and Christianity, by W. I. T. Hoover. Stratford, \$2.00.  
The Evolution of the Politician, by R. D. Bowden. Stratford, \$2.50.  
Stand Pat, by A. B. Blades. Stratford, \$1.50.  
How Is Your Heart? by S. C. Smith. Boni, \$1.75.  
The Singing Season, by Isabel Paterson. Boni, \$2.00.  
Beggar on Horseback, by G. S. Kaufman and M. Connelly. Boni, \$2.00.  
Proud Flesh, by Lawrence Rising. Boni, \$2.00.  
Marriage for Two, by Gladys Knight. Boni, \$1.75.  
Israel: Social and Religious Development, by A. W. F. Blunt. Oxford.

#### SUMMER FICTION

The Home-Maker. Dorothy Canfield. \$2.00.  
The Dream. H. G. Wells. \$2.50.  
So Big. Edna Ferber. \$2.00.  
None So Blind. Albert Parker Fitch. \$2.50.  
Waste. Robert Herrick. \$2.00.  
High Fires. Marjorie B. McClure. \$2.00.  
The High Way. Caroline Atwater Mason. \$2.00.  
The Education of Peter. John Wiley. \$2.00.  
A Hind Let Loose. C. E. Montague. \$2.00.  
Told by an Idiot. Rose Macaulay. \$2.00.

#### AT SPECIAL PRICES

Bread. Chas. G. Norris. \$1.25.  
Altar Steps. Compton Mackenzie. \$1.50.  
Skeeters Kirby. Edgar L. Masters. \$1.50.  
A Minister of Grace. Margaret Widdemer. \$1.25.  
Graven Image. Margaret Widdemer. \$2.00.  
Luther Nichols. Mary S. Woods. \$1.25.  
The Middle Passage. Daniel Chase. \$1.50.  
The Hawkeye. Herbert Quick. \$1.50.  
Middle of the Road. Philip Gibbs. \$1.25.  
Nowhere Else in the World. Jay William Hudson. \$1.25.  
Carnac's Folly. Gilbert Parker. \$1.25.  
Men Like Gods. H. G. Wells. \$1.50.  
The Scudders. Irving Bacheller. \$1.50.  
Mr. Podd. Freeman Tilden. \$1.25.  
Note.—We have in stock only 2 or 3 copies each of the books listed at special prices.

THE CHRISTIAN CENTURY PRESS,  
Chicago

Controlled Power, by Arthur Holmes. Little Brown. \$1.75.  
The Sunday School in Town and Country, by John M. Somerndike. Westminster, \$1.25.  
The St. Louis Church Survey, by H. Paul Douglass. Doran, \$4.00.  
Diagnosing the Rural Church, by C. Luther Fry. Doran, \$1.50.  
Social Survey in Town and Country Areas, by H. N. Morse. Doran, \$2.50.  
One Generation to Another, by Harris E. Kirk. Revell, \$1.50.  
Fascism, by Odon Por. Knopf, \$2.75.  
Mussolini as Revealed in His Political Speeches. Dutton, \$3.50.  
The Nature of Love, by Emmanuel Berl. Macmillan, \$2.00.  
The Minister and His Ministry, by John M. English. Judson, \$1.25.  
Dynamics of Teaching, by H. E. Tralle. Doran, \$1.60.

#### Important Books For The Times

Living Together. By Francis J. McConnell. Studies in the ministry of reconciliation. (\$1.50).  
The Preacher and the People. By Francis J. McConnell. Deals only with the minister as preacher. (\$1.50).  
Jesus and Civil Government. By A. T. Cadoux. A contribution to the problem of Christianity and coercion. (\$3.00).  
Christian Unity and the Gospel. By the Dean of Canterbury and others. A brilliant symposium on church unity by a group of leading English ministers. (\$1.50).  
Brotherhood in the Old Testament. By Prof. A. S. Peake. A book of great value in the preparation of sermons on modern social problems. (\$1.35).  
The Certainty of God. By W. J. Moulton. The intellectual grasp and intense spiritual experience of the author are apparent on every page. (\$1.50).  
The Understanding of Religion. By Edwin Tenney Brewster. The author, a professor of astronomy and geology, considers the meeting ground of science and religion. (\$1.50).  
The Birth and Growth of Religion. By George Foot Moore. The author is professor of the history of religion in Harvard University. (\$1.50).  
Behaviorism and Psychology. By A. A. Roback. Presents a picture of the behavioristic school which is complete and accurate. (\$3.50).  
The Everyday Bible. By Charles M. Sheldon. A liberal following of the American Standard Revision. The idea is to give the gist of the Bible without comment and without verse and chapter numbers. (\$2.00).  
The Way of Prayer. By Peter Ainslie. Prayers, scripture meditations, devotional chapters. An extremely helpful volume. (\$1.00).  
Visions of Hope and Fear. By George W. Thorn. A study of the book of Revelation and its message for today. (\$1.75).  
Hellenism and Christianity. By Edwyn Bevan. Among the questions considered is "What is the relation between Western faith and rationalism?" (\$3.00).  
The Origin and Character of the Bible. By J. T. Sunderland. An excellent treatment of the evolution of the Bible. (\$1.65).  
The Christian and His Money Problems. By Bert Wilson. The author is a college president and his book is filled with practical advice. (\$1.50).  
The Power of an Endless Life. By Henry Hallam Sanderson. A call to faith and a plea for a return to the radiance of early Christianity. (\$1.25).

We Pay Postage

THE CHRISTIAN CENTURY PRESS, Chicago

## New Books of Sermons

### The God of the Unexpected

By Charles F. Wishart

"Heaven in the Making," "Life's Widest Horizon," "The Servant in the House," "Prayer and Efficiency," "The Upward Calling," with the sermon that lends the title to the book, are among the fine productions here presented from the eloquent president of the College of Wooster. (\$1.75)

### A Quest for Souls

By George W. Truett

New edition. Dr. Truett's ministry has been called "the most remarkable in the history of the modern church," and the reason for the statement is not far to seek when one reads this series of evangelistic sermons and services. (\$1.50)

### The New Greatness

By Frederick F. Shannon

George A. Gordon says: "Beholding every where the unobvious but fundamentally important, with passionate moral purpose these are sermons that show the power still living in the American pulpit." (\$1.25)

### A Little Book of Sermons

By Lynn Harold Hough

Says the Churchman, characterizing this book: "Penetrating insight into contemporary conditions, intelligent discussion of present problems, and an essentially confident outlook upon the future." (\$1.25)

### The Haunted House

By Halford E. Luecock

Strikingly original in theme and treatment, these sermons treat timely, vital subjects with a sure insight, humor and fertility of imagination. (\$1.50)

### Places of Quiet Strength

By John Timothy Stone

It is unusual that a ministry of such distinction and power as that of Dr. John Timothy Stone at the Fourth Presbyterian Church, Chicago, should not have been represented by a collection of sermons until the publication of this volume. (\$2.00)

### Great Modern Sermons

Edited by Hebert D. McKeehan

Includes sermons by Canon Barnes, Dean Inge, John A. Hutton, John Keim, F. W. Newwood, Charles E. Jefferson, S. Parkes Cadman, Newell Dwight Hillis, George A. Gordon, Joseph Fort Newton, Frederick F. Shannon and David James Burrell. (\$1.50)

### More Sermons on Biblical Characters

By C. G. Chappell

This new series, like the earlier one by Dr. Chappell, is notable for originality of interpretation and illustration, and graphic character portrayal. (\$1.50)

### The Sheer Folly of Preaching

By Alexander MacColl

Sermons that bear the mark of coming from the heart of a preacher who fully realizes the power of the truth he proclaims, and sees the necessity for its practical application in the everyday world. (\$1.50)

### God's Call to America and Other Addresses

By George W. Truett

Dr. Joseph Fort Newton says of Dr. Truett: "He is a truly great preacher, as much for the depth, simplicity and intensity of his faith, as for the size, poise and incommunicable charm of his personality. In his character as Christ-anointed evangelist I doubt if Dr. Truett is surpassed by any man in our generation." (\$1.50)

Add 10 cents postage each Book

The Christian Century Press  
508 So. Dearborn St., Chicago

## Purchase Books Now! Pay For Them October First

List your order here:

.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....

Name

Address

(Please indicate date you wish to pay)

Note: If your order amounts to \$15.00 or more we will add with our compliments, any one of the following books: ☐The Call of Christ, Willett; ☐Creative Christ, Brown; ☐The Undiscovered Country, Atkins; ☐Jerusalem, Past and Present, Atkins; ☐19th Century Evolution and After, Dawson; ☐Seeing Life Whole, King; ☐Goodspeed's New Testament; ☐The Idea of God, Beckwith; ☐Constructive Revolution of Jesus, Dickey; ☐Jesus Lover of Men, Rix; ☐Lincoln and Others, Clark; ☐Recent Psychology and Christian Religion, Hudson; ☐The Meaning of Baptism, Morrison; ☐Progress, Willott and Others; ☐Lost Radiance of Christian Religion, Jacks; ☐The Living Universe, Jacks; ☐Religion of the Social Passion, Dickinson.

This complimentary book offer holds only during July. Please check book desired.

When writing to advertisers please mention The Christian Century.

# Recent Religious Books of Permanent Value

## IS GOD LIMITED?

By Francis J. McConnell

Bishop McConnell speaks of the universe as "God's continuous deed." This indicates the originality and modernness of this latest work, which deals with various questions raised by those who say that hereafter we must worship not an infinite God, but a finite one. (\$2.00).

## MOBILIZING FOR PEACE

By Frederick Lynch

Addresses delivered at the Congress on America and the Permanent Court of International Justice, by such leaders as Charles E. Jefferson, William Pierson Merrill, William Adams Brown, Pres. A. Laurence Lowell, of Harvard, Hon. Oscar Straus, etc. Full of information and inspiration for leaders who keep themselves abreast of modern world movements. (\$2.00).

## THE NEW TESTAMENT: AN AMERICAN TRANSLATION

By Edgar J. Goodspeed

The appearance of this new translation of the New Testament a few months ago was one of the most sensational events in the history of bookmaking. The newspapers and magazines at once heralded the new work as epochal—and as good newspaper "copy." At this date seven editions are available. The most popular ones are: Library edition (\$3.00); Pocket edition (\$2.50); Popular edition (\$1.50).

## THE HOLY SPIRIT AND THE CHURCH

By Charles Gore

With this volume Canon Gore completes his great trilogy on "The Reconstruction of Belief." These books, "The Holy Spirit," "Belief in God," and "Belief in Christ," are called by English critics this generation's most important contribution to the literature of religion. (Each volume, \$2.25).

## THE CHARACTER OF PAUL

By Charles E. Jefferson

Dr. Jefferson has made a life study of the great apostle, and says that he feels that he knows Paul better than he knows any other man who ever lived. Having read everything he has found on the career and character of Paul, he has given the subject his own deep study, and here presents the results of his years of labor and meditation. (\$2.25).

## WHAT IS MODERNISM?

By Leighton Parks

This little book is the answer to the need of many thousands of laymen who want to know what this modernism-fundamentalism controversy is all about. The now famous debates grew out of Dr. Parks' expression of his liberal views as to the decrees of the church in his pulpit at St. Bartholomew's, New York. His new book is entirely fair, and is interestingly written. (\$1.00).

## THE CONSTRUCTIVE REVOLUTION OF JESUS

By Samuel Dickey

A study of the social attitudes of Jesus. Says Dr. Ernest Fremont Tittle: "No other book quite so clear-cut as this has been written on the questions discussed." How did Jesus regard contemporary standards and sanctions, and resolve the conflicting loyalties of his day, in the fields of politics, morality, ritualism, patriotism and economics? (\$1.60).

## THE RELIGION OF THE SOCIAL PASSION

By Charles Henry Dickinson

"Here if anywhere is medicine for our sick time," says Professor Edward Alworth Ross of this book. Says Prof. Charles A. Ellwood: "Whether God is human or superhuman, whether he is immanent in or transcends humanity, one must recognize that only 'the religion of the social passion' can redeem our world." (\$1.75).

## RECENT PSYCHOLOGY AND THE CHRISTIAN RELIGION

By Cyril E. Hudson

For those wishing to have at hand a discussion of the bearing of recent psychological discoveries and applications on the subject of religion. The author's treatment of such subjects as "psychology and the spiritual life," "modern psychotherapy," "psychoanalysis and auto suggestion," "the unconscious," etc., is clear and informative. (\$1.35).

## THE LIVING UNIVERSE

By L. P. Jacks

The author of "Religious Perplexities" here presents three striking lectures: "Education and Religion in a Living Universe," "Civilization in a Living Universe," and "Immortality in a Living Universe." Dr. Jacks looks forward to a time when civilization will have changed its direction from the quarrelsome work of exploiting the material world to the cooperative work of developing the spirit of man. (\$1.00).

## PERSONAL RELIGION AND THE LIFE OF DEVOTION

By Dean W. R. Inge

Says Bishop Charles L. Slattery: "This is one of the great little books which come only now and then in the unavailing of Christian thought. . . . There are flashes in a compact sentence, again and again, which ought to make you close your eyes, and search your experience for application and fuller light." (\$1.00).

## REALITIES AND SHAMS

By L. P. Jacks

This latest collection of essays were prompted by reflections on the course of events during the past nine years. With characteristic frankness Dr. Jacks tears away the shams that blinds men to the underlying savagery and insincerity of modern civilization, and sets forth with great frankness the need for new methods and new men if civilization is to be saved from disaster. In many respects a startling book. (\$1.50).

## IMPERIALISTIC RELIGION AND THE RELIGION OF DEMOCRACY

By William Adams Brown

Dr. Brown in this recent "study in social psychology" shows the weakness of autocratic religion and individualistic religion, then points out as the true religion for this time a democratic religion which believes that one communes with God best when he joins his fellows in the common quest for truth, goodness and beauty. (\$2.00).

## THE IDEA OF GOD

By Clarence A. Beckwith

A new and cheaper edition of this book, of which Dr. Tittle, minister at First M. E. Church, Evanston, says: "I feel no hesitancy in saying that for the average preacher or layman the very best book on the modern conception of God is Professor Beckwith's book." (\$1.50).

## THE MINISTER'S EVERYDAY LIFE

By Lloyd C. Douglas

This book is filled, not only with good advice to ministers, but also with abounding human nature and wit, and makes delightful reading for almost any person who is interested in religion and the church. It is the ideal gift for your minister. Why not send him a copy with your compliments? It is beautifully printed and bound. (\$1.75).

## THE MEANING OF PAUL FOR TODAY

By C. Harold Dodd

A most successful attempt to extract the living message of Saint Paul from its decaying thought-forms. "One of the best interpretations and appraisals of Paul ever written." "Starts as many lines of thought as many books five times its size," says the Manchester Guardian. (\$1.50).

## THE ETHICAL TEACHING OF JESUS

By Ernest F. Scott

The best recent book covering this phase of Jesus' work. Every problem is frankly faced and is met with extraordinary insight. The author is professor of New Testament criticism in Union Theological Seminary, and is widely known for his earlier volume, "The New Testament Today." (\$1.25).

## MODERN RELIGIOUS CULTS AND MOVEMENTS

By Gaius Glenn Atkins

Such a book as this has never before been written on the themes covered. Faith healing, Christian Science, theosophy and kindred cults are treated with penetration and yet with sympathy. Reading this book enables one to look into the depths of contemporary life. Dr. Atkins' humanity of spirit and fine style in writing are well known. (\$2.50).

We pay postage

THE CHRISTIAN CENTURY PRESS, 440 South Dearborn Street  
CHICAGO

When writing to advertisers please mention The Christian Century.



# The Hymnal for American Youth

Edited by H. AUGUSTINE SMITH, A. M.



Indorsed by the Leading Sunday School Workers of the Country.  
A Virile Book—Made for the Present Day.  
One-fourth of all the Hymns Bear on the New World Order.

342 HYMNS AND RESPONSES

70 Pages of Orders of Worship, Built on the Principle of Graded Worship  
\$75.00 per Hundred. F. O. B. New York or Chicago

*Full Orchestration of*

## The Hymnal for American Youth

Arrangement for twelve instruments. Price, \$1.25 each

## Manuals of Hymn Study and Interpretation

Under the editorial supervision of H. Augustine Smith in connection with the

### HYMNAL FOR AMERICAN YOUTH

- I. Hymn Stories for Children. Hymn Facts and Stories to Tell to Children and Young People.
- II. Method and Interpretation of Hymn Singing.
- III. Twenty-five Hymns with Art Picture illustrations.

*Price, 20 cents each when twelve are ordered*

Transportation additional. Single copies, 25c postpaid.

## The Drama in Religious Service

By Martha Candler  
*Fully Illustrated*

Will tell you how to get the best effects  
Practical information on producing, lighting, costuming

*Price, \$3.00*

### Pageants

*By H. Augustine Smith*

The Light of the World. *Price, 15 cents*  
The Song Festival. *Price, 15 cents*  
Commonwealth of God. *Price, 15 cents*

*By Annie Russell Marble*

Boys and Girls from Hebrew History  
*Price, 25 cents*

*Founders of the Faith*

Portraying significant scenes from the life of the early Christians.

*Price, 30 cents*

# THE - CENTURY - COMPANY

353 FOURTH AVENUE

:::

NEW YORK CITY

*When writing to advertisers please mention The Christian Century.*



# ISSUE 29